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REVIEW OF NEW BOOKS.

Hebrew Tales; selected and translated from the Writings of the Ancient Hebrew Sages: to which is prefixed an Essay on the uninspired Literature of the Hebrews. By Hyman Hurwitz, author of *Vindiciæ Hebraicæ*, &c. 12mo. pp. 295. London 1826. Morrison & Watt.

Would any of our readers desire us to go into an investigation of Rabbinical lore, and expound to them the various merits of the various contents of the Talmud? If so, we would do it with great indulgence to ourselves, and great edification to them, in something less than ninety-nine Numbers of the Literary Gazette. We would tell them of Rabbi Jo-cho-nan (not at all the prototype of modern Jo-cko's) who compiled the Jerusalem Talmud; and of Rabbi Asci (pronounced soft,) who, three centuries later, (videlicet, 1200 years ago,) compiled the Babylonian Talmud; and of their inventive Successor-rabbis, who never gave a new edition without additions;—we would define the Mishnah, text, from the Gemara, comment, and teach them to understand both—which nobody ever did before; we would explain to them the difference between allegory and *literality*, metaphor and meaning; we would engulf them in the Medrashim and analogous Sastras, and show how clever people could make sense out of what be-puzzled the Caraites, or folks who fancied all they read (the fools!) to be really plain matter of fact; and, in short, we would so wonderfully enlighten their minds with our Talmudical learning, that they must gaze in astonishment, and shutting their eyes, as is prescribed by concomitant action*, and perhaps, be as much in darkness as before. But it is hardly necessary for us to enter upon this laborious disquisition in the present case; for though our author has rather gratuitously treated us with a problematical Essay of nearly a hundred pages, upon points of Hebrew literature and general weight and difficulty, he has given us, in the body of his work, an extremely entertaining selection from the lighter portions of Talmudist story and composition.

To speak seriously, we think his preface misplaced. It advances matters and displays erudition which would challenge much controversy; but after all (i.e. before all) it introduces us to a peculiarly amusing series of tales, aphorisms, facetiæ, &c. in which the *old world* is continually set in view, and yet combined with anecdotes, memorable sayings, and curious turns of life, which do not fail to interest us as much as the best constructed and most piquant modern novel. The little volume is published at the price of three half-crowns: had it been a two guinea quarto, it would have deserved encouragement. What more can we say for it in its present form? It will not displease any class of readers into whose hands it falls!

For, indeed, the Talmud is a rich miscellany, and we hope Mr. Hurwitz ("Hebrew Jew" as he shows himself in his preliminary paper,) will extract much more ore from the mine, for the use of the present generation of readers; and if he continue to extract such specimens as this is,

* Open your mouth and shut your eyes; and see what Luck will send you. Old Prov.: not in the Talmud.—Ed.

we will venture to assure him of a great public demand. We know too little of these ancient productions. The wisdom and the folly of all other nations of antiquity are familiar to us: of Greece and Rome we are taught as much as has been preserved; of Egypt and Scandinavia, as much as can be discovered or guessed; but of the literature of the children of Israel, we have absolutely had no reminiscence or revival for, at least, a hundred years. Yet no ancient records are more curious or interesting: too much importance was attached to them, and they were mixed up with sacred things, so that they fell into contempt—there is, nevertheless, much instruction and amusement to be derived from them, with judicious management.

The Talmudic stories have evidently a marked similarity to the Arabian, whence so many have found their way into every European language and country, for the last thousand years, that it would be a waste of time to point out the resemblances. But there is a character and tournure in the Jewish versions, which render them as good as original—if, in fact, they are not the originals, and the Arabian the copies. At any rate, they are curious, and illustrative of very ancient times; as we trust the following will prove.—From Medrash Shemoth Rabah.

"Moses and the Lamb; a tradition.—Our wise instructors relate, that whilst Moses was attending Jethro's flock in the wilderness, a lamb strayed from the herd. Moses endeavoured to overtake it, but it ran much faster than he, till it came near a fountain, where it suddenly stopped, and took a draught of water. 'Thou little dear innocent creature,' said Moses, 'I see now why thou didst run away. Had I known thy want, on my shoulders would I have carried thee to the fountain to assuage thy thirst. But come, little innocent, I will make up for my ignorance. Thou art no doubt fatigued after so long a journey, thou shalt walk no further.' He immediately took the little creature into his arms, and carried it back to the flock.

"The Almighty Father of Mercies—He who diffused those precious drops of pity and kindness over the human heart, approved of the deed; and a heavenly voice was heard to exclaim—'Moses! benevolent Moses! If a dumb animal thus excite thy compassion, how much more will the children of men! What wilt thou not do for thine own brethren! Come, henceforth thou shalt be the Shepherd of my chosen flock, and teach them by thy example—that the Lord is good to all, and that his mercies are over all his works.'"

From T. Nedarim:

"Wine best preserved in homely Vessels, and Beauty no friend to Wisdom; or, the Princess and Rabbi Joshua.—Rabbi Joshua, the son of Chan-an-yah, was one of those men whose minds are far more beautiful than their bodies. He was so dark that people often took him for a blacksmith, and so plain, as almost to frighten children. Yet his great learning, wit, and wisdom, had procured him not only the love and respect of the people, but even the favour of the Emperor Trajan. Being often at court, one of the Princesses rallied him on his want of beauty. 'How comes it,'

said she, 'that such glorious wisdom is inclosed in so mean a vessel?' The Rabbi, no ways dismayed, requested her to tell him in what sort of vessels her father kept his wine. 'Why, in earthen vessels, to be sure,' replied the Princess, 'O!' exclaimed the witty Rabbi, 'this is the way that ordinary people do: an Emperor's wine ought to be kept in more precious vessels.' The Princess, thinking him in earnest, ordered a quantity of wine to be emptied out of the earthen jars into gold and silver vessels; but, to her great surprise, found it in a very short time sour, and unfit to drink. 'Very fine advice, indeed, Joshua, hast thou given me!' said the Princess, the next time she saw him: 'Do you know the wine is sour and spoiled?' 'Thou art then convinced,' said the Rabbi, 'that wine keeps best in plain and mean vessels. It is even so with wisdom.' 'But,' continued the Princess, 'I know many persons who are both wise and handsome.' 'True,' replied the sage, 'but they would, most probably, be still wiser, were they less handsome.'

The turn of the next story has been nearly approached, perhaps improved, but we do not remember to have seen it in precisely the same way before. We have to thank Medrash Shir Hashirim, for it.

"A certain Israelite of Sidon, having been married above ten years without being blessed with offspring, determined to be divorced from his wife. With this view he brought her before Rabbi Simon, son of Jo-cho-e. The Rabbi, who was unfavourable to divorce, endeavoured at first to dissuade him from it. Seeing him, however, disinclined to accept his advice, he addressed him and his wife thus: 'My children, when you were first joined in the holy bands of wedlock, were ye not rejoiced? Did ye not make a feast and entertain your friends? Now, since ye are resolved to be divorced, let your separation be like your union. Go home, make a feast, entertain your friends, and on the morrow come to me, and I will comply with your wishes.' 'So reasonable a request, and coming from such authority, could not, with any degree of propriety, be rejected. They accordingly went home, and prepared a sumptuous entertainment, to which they invited their several friends. During the hours of merriment, the husband, being elated with wine, thus addressed his wife:—'My beloved, we have lived together happily these many years; it is only the want of children that makes me wish for a separation. To convince thee however, that I bear thee no ill-will, I give thee permission to take with thee out of my house, any thing thou likest best.' 'Be it so,' rejoined the woman. The cup went round, the people were merry; and having drank rather freely, most of the guests fell asleep; and amongst them the master of the feast. The Lady no sooner perceived it, than she ordered him to be carried to her father's house, and to be put into a bed prepared for the purpose. The fumes of the wine having gradually evaporated, the man awoke. Finding himself in a strange place, he wondered and exclaimed, 'Where am I? How came I here? What means all this?' His wife, who had waited to see the issue of her stratagem,

gem, stepped from behind a curtain, and begging him not to be alarmed, told him that he was now in her father's house. 'In thy father's house!' exclaimed the still astonished husband, 'How should I come in thy father's house?' 'Be patient, my dear husband,' replied the prudent woman; 'be patient, and I will tell thee all. Recollect, didst thou not tell me last night, I might take out of thy house whatever I valued most? Now, believe me, my beloved, amongst all thy treasures, there is not one I value so much as I do thee; nay, there is not a treasure in this world, I esteem so much as I do thee.' The husband, overcome by so much kindness, embraced her, was reconciled to her; and they lived thenceforth very happily together."

The following is curious, on many grounds: "There are few persons who have not read Shakspeare's beautiful description of the Seven Ages of Man. An ancient Hebrew sage has given us his thoughts on the same subject. His language may not appear so elegant as that of the inimitable bard; but his sentiments are equally just, and certainly more edifying."

"Seven times in one verse (said Rabbi Simon, the son of Eliezer,) did the author of Ecclesiastes make use of the word *vanity*, in allusion to the seven stages of human life."

"The first commences in the first year of human existence, when the *infant* lies like a king on a soft couch, with numerous attendants about him,—all ready to serve him, and eager to testify their love and attachment by kisses and embraces."

"The second commences about the age of two or three years, when the darling *child* is permitted to crawl on the ground; and like an unclean animal, delights in dirt and filth."

"Then, at the age of ten, the thoughtless *boy*, without reflecting on the past, or caring for the future, jumps and skips about like a young kid on the enamelled green, contented to enjoy the present moment."

"The fourth stage begins about the age of twenty, when the *young man*, full of vanity and pride, begins to set off his person by dress; and like a young unbroken horse, prances and gallops about in search of a wife."

"Then comes the *matrimonial state*, when the *poor man*, like the patient ass, is obliged, however reluctantly, to toil and labour for a living."

"Behold him now in the *parental state*, when surrounded by helpless children craving his support, and looking to him for bread, he is as bold, as vigilant,—and as fawning too—as the faithful dog; guarding his little flock, and snatching at every thing that comes in his way, in order to provide for his offspring."

"At last comes the *final stage*, when the decrepit *old man*, like the unwieldy, though sagacious elephant, becomes grave, sedate, and distrustful. He then also begins to hang down his head towards the ground, as if surveying the place where all his vast schemes must terminate; and where ambition and vanity are finally humbled to the dust."—*Medrash Koheloth*.

We have another example of the many ways of illustrating the same opinion in the Talmudic fable of Bamid-Bar Rabba, which cannot fail to remind readers of the celebrated Roman allegory of the Belly and the Members."

"The *Serpent's Tail and its Head*.—The serpent's tail had long followed the direction of the head, and all went on well. One day the tail began to be dissatisfied with this natural arrangement; and thus addressed the head:—'I have long, with great indignation, observed thy unjust proceedings. In all our journeys, it is thou that takest the lead; whereas I, like a menial servant, am obliged to follow behind,

Thou appearest every where foremost; but I, like a miserable slave, must remain in the back-ground.—Is this just?—Is it fair? Am I not a member of the same body? Why should not I have its management as well as thou?'—'Thou!' exclaimed the head, 'thou silly tail, wilt manage the body! Thou hast neither eyes to see danger—nor ears to be apprized of it—nor brains to prevent it. Perceivest thou not, that it is even for thy advantage that I should direct and lead?' 'For my advantage, indeed!' rejoined the tail. 'This is the language of all and every usurper. They all pretend to rule for the benefit of their slaves;—but I will no longer submit to such a state of things. I insist upon, and will take the lead in my turn.' 'Well, well!' replied the head, 'be it so. Lead on.'—The tail, rejoiced, accordingly took the lead. Its first exploit was to drag the body into a miry ditch.—The situation was not very pleasant. The tail struggled hard, groped along, and by dint of great exertion got out again; but the body was so thickly covered with dirt and filth, as hardly to be known to belong to the same creature. Its next exploit was to get entangled amongst briars and thorns. The pain was intense; the whole body was agitated; the more it struggled, the deeper the wounds. Here it would have ended its miserable career, had not the head hastened to its assistance, and relieved it from its perilous situation. Not contented, it still persisted in keeping the lead. It marched on,—and, as chance would have it, crept into a fiery furnace. It soon began to feel the dreadful effects of the destructive element. The whole body was convulsed,—all was terror, confusion, and dismay. The head again hastened to afford its friendly aid.—Alas! it was too late. The tail was already consumed. The fire soon reached the vital parts of the body—it was destroyed—and the head was involved in the general ruin."

"What caused the destruction of the head? Was it not because it suffered itself to be guided by the imbecile tail?—Such will, assuredly, be the fate of the higher orders, should they suffer themselves to be swayed by popular prejudices." The three subjoined need no observation: though the third is a most characteristic traditional tale, not perhaps so little known as others.

1. "A Freethinker said once to R. Gabiha, 'Ye fools, who believe in a resurrection! See ye not that the living die?—how then can ye believe that the dead shall live?' 'Silly man!' replied Gabiha, 'thou believest in creation—Well, then, if what never before existed, exists; why may not that which once existed, exist again?'"

2. "The fox," says he, "once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit, but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall; but it was too small for his big body. Unable to penetrate, he had recourse to his usual cunning. He fasted three days, and became sufficiently reduced, to crawl through the small aperture. Having effected an entrance, he carelessly roved about in this delightful region; making free with its exquisite produce, and feasting on its most rare and delicious fruit. He staid for some time and glutted his appetite; when a thought struck him, that it was possible he might be observed; and in that case, he should pay dearly for the enjoyed

pleasure. He therefore retired to the place where he had entered, and attempted to get out; but to his great consternation he found his endeavours vain. He had by indulgence grown so fat and plump, that the same space would no more admit him. 'I am in a fine predicament,' said he to himself. 'Suppose the master of the garden were now to come, and call me to account, what would become of me? I see, my only chance of escape is to fast and half starve myself.' He did so with great reluctance; and after suffering hunger for three days, he with difficulty made his escape. As soon as he was out of danger, he took a farewell view of the garden, the scene of his delight and trouble; and thus addressed it:—'Garden! garden! thou art indeed charming and delightful, thy fruits are delicious and exquisite; but of what benefit art thou to me? What have I now for all my labour and cunning?—Am I not as lean as I was before!'"

"It is even so with man. Naked comes he into the world—naked must he go out of it: and of all his toils and labour he can carry nothing with him, save the fruits of his righteousness."

3. "Terah, the father of Abraham, says tradition, was not only an idolater, but a manufacturer of idols, which he used to expose for public sale. Being obliged one day to go out on particular business, he desired Abraham to superintend for him. Abraham obeyed reluctantly.—'What is the price of that god?' asked an old man who had just entered the place of sale, pointing to an idol to which he took a fancy.—'Old man,' said Abraham, 'may I be permitted to ask thine age?'—'Three-score years,' replied the age-stricken idolater.—'Three-score years!' exclaimed Abraham, '—and thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four-and-twenty hours?—Strange! that a man of sixty should be willing to bow down his grey head to a creature of a day!'—The man was overwhelmed with shame, and went away. After this there came a sedate and grave matron, carrying in her hand a large dish with flour. 'Here,' said she, 'have I brought an offering to the gods. Place it before them, Abraham, and bid them be propitious to me.'—'Place it before them thyself, foolish woman!' said Abraham; 'thou wilt soon see how greedily they will devour it.'—She did so. In the mean time Abraham took a hammer, broke the idols in pieces; all excepting the largest, in whose hands he placed the instrument of destruction.—Terah returned, and with the utmost surprise and consternation beheld the havoc amongst his favorite gods. 'What is all this, Abraham? What profane wretch has dared to use our gods in this manner?' exclaimed the infatuated and indignant Terah.—'Why should I conceal any thing from my father,' replied the pious son. 'During thine absence, there came a woman with yonder offering for the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands, and began to eat, before the old god had given them permission. Enraged at their boldness, he rose, took the hammer, and punished them for their want of respect.'—'Dost thou mock me? Wilt thou deceive thy aged father?' exclaimed Terah, in a vehement rage.—'Do I then not know that they can neither eat nor stir, nor move?'—'And yet,' rejoined Abraham, 'thou payest them divine honours—adorest them—and wouldst have me worship them!' It was in vain Abraham thus reasoned with his idolatrous parent. Superstition is ever both deaf and blind. His unnatural father delivered him over



to the cruel tribunal of the equally idolatrous Nimrod. But a more merciful Father—the gracious and blessed Father of us all—protected him against the threatened danger; and Abraham became the father of the faithful.

The Jewish facitæ, here preserved, are, we must own, rather of the ponderous order: we give one of the best, and clench it with a few of the apophthegms.

The scientific Carver.—A Jerusalemite went once on particular business, to a certain place in the country, where he was suddenly taken ill. Seeing himself on the point of death, he called the master of the house, begged him to take care of his property until the arrival of his son; and for fear of imposition, not to deliver it to him, unless he first performed three clever things as a proof of his wisdom. After the lapse of a considerable time, the son arrived at the place; knowing the name of the person with whom his father usually resided, but ignorant of the particular street in which he lived, he in vain endeavoured to find it out, as the people refused to give him the desired information. Whilst thus embarrassed and perplexed how to proceed, he espied a person with a heavy load of wood on his shoulders. 'How much for that wood?' asked the stranger. The man mentioned a certain sum. 'Thou shalt have it,' said the Hebrew: 'go and carry it to that man's house (mentioning the name of the person of whom he was in quest), I will follow thee.' The man did as he was desired. Arriving at the house, the carrier put down his load. 'What is all this,' said the master of the house; 'I have not ordered any wood.'—'True,' said the carrier; 'but the person behind me has.' In the mean time the stranger arrived, informed the master who he was, adding, as no one could acquaint him with the place of his abode, he contrived this stratagem in order to discover it. 'Thou art a clever fellow, indeed,' said the host,—bade him enter, and insisted on his staying with him till the next day. The offer was thankfully accepted. Dinner was prepared; the cloth laid. The company, consisting of the master, his wife, two daughters, two sons, and the stranger, were seated; and the servant brought a dish containing four chickens, which was placed upon the table. 'Now,' said the host to his visitor, 'be so kind and carve.' The latter begged at first to be excused, but at last complied; and executed the office in the following manner:—One of the chickens he divided between the master and his wife; another between the two daughters; the third between the two sons, and the remaining two he took for his own share.—'A very strange way of carving this!—My visitor must needs be a great glutton,' thought the master within himself, but said nothing. The afternoon and evening were passed in various amusements, and when supper-time arrived, a very fine capon was placed upon table. 'Thou hast performed the honours of the table so well this day,' said the kind host to his visitor, 'that I must request thee to carve again.'—Our visitor took the capon before him, cut off its head, and placed it before the master; the inward part he gave to the mistress of the house; to the two daughters he gave each a wing; to the two sons a leg each; and kept the whole remainder to himself. 'Upon my word,' said the master, 'this is too bad; I thought thy manner of carving at dinner very strange, but this is still more extraordinary. Pray is this the way they carve at Jerusalem?' 'Have patience, until I explain myself, and my conduct may perhaps not appear quite so strange,' replied the visitor: 'At dinner, five chickens were placed before me; these were to be divided amongst seven persons. As I could not perform

the operation with mathematical exactness, I thought it best to do it arithmetically. Now thou, thy wife, and one chicken, made up the number three; thy two daughters and a chicken made another three; thy two sons and a chicken made again three. To make up the last number I was compelled to take the remaining chickens to myself; for two chickens and thy humble servant made again three. Thus have I solved this problem.' 'Thou art an excellent arithmetician, but a bad carver,' said the master; 'but proceed.' The stranger continued: 'In my carving in the evening, I proceeded according to the nature of things. The head being the principal part of the body; I therefore gave it thee, since thou art the head of the family. To thy wife I gave the inward part as a sign of her fruitfulness. Thy two sons are the two pillars of thy house; the legs which are the supporters of the animal, were therefore their proper portion. Thy daughters are marriageable, and I know thou wishest to see them well settled, I therefore gave them wings, that they may the sooner fly abroad. As for myself I came in a boat, and intend to return in a boat; I therefore took that part which most resembles it.'—'Very well done,' said his kind host; 'I am satisfied thou art the true son of my departed friend. Here is thy property: now go and prosper.' - - -

Apophthegms.—A word is like milk, which, being once drawn from its original source, can never be returned again. - - -

'Seven things characterise the wise man; and seven the blockhead. The wise man speaks not before those who are his superiors either in age or wisdom. He interrupts not others in the midst of their discourse. He replies not hastily. His questions are relevant to the subject; his answers, to the purpose. In delivering his sentiments he takes the first in order, first; the last, last. What he understands not, he says, 'I understand it not.' He acknowledges his errors, and is open to conviction. The reverse of all this characterises the blockhead. - - -

Calumny.—The serpent was once asked—'Pray what profit hast thou in depriving other beings of their life? The lion kills and eats; the wolf strangles and devours; other savage beasts destroy to satisfy their ravenous appetite; but thou alone strik'st the innocent victim, and infusest thy deadly venom without any other gratification, save the fiend-like pleasure of destroying!'—'And why do you ask me?' replied the serpent: 'rather ask the Calumniator—What pleasure has he in scattering his poison and mortally wounding those who never injured him? Besides, I kill only those that are near me. He, destroys at a distance. He scatters his vile slander here, and it inflicts deadly wounds at Rome.' - - -

Were not the following a complete sophism, a meaning might be extracted from it.

'If you wish to know how much preferable wisdom is to gold, then observe what follows:—If you change gold, you get silver for it, but your gold is gone;—but if you exchange one sort of wisdom for another, you obtain fresh knowledge, and, at the same time, keep what you possessed before.'

Let us not dismiss our worthy Israelitish friends without transcribing a good joke, which may please any alderman in London, or even any fat Christian wheresoever.

'Rabbi Eliezer, who was as much distinguished by the greatness of his mind as by the extraordinary size of his body, once paid a friendly visit to Rabbi Simon. The learned Simon received him most cordially, and filling a cup with wine, handed it to him. Eliezer took it, and drank it off at a draught. Another was poured

out—it shared the same fate. 'Brother Eliezer,' said Simon, jestingly, 'rememberest thou not what the wise men have said on this subject? 'I well remember,' answered the corpulent Eliezer, 'the saying of our instructors—'That people ought not to take a cup at one draught.' But,' added he jocosely, 'the wise men have not so defined their rule as to admit of no exception; and in this instance, friend Simon, there are no less than three. The Cup is small—the receiver large—and your wine so delicious!'

Need we now repeat that this is an extremely entertaining volume? We will say more upon it a second or third edition.

The Reign of Terror; a Collection of Authentic Narratives of the Horrors committed by the Revolutionary Government of France, under Marat and Robespierre. Written by Eyewitnesses. 2 vols. 8vo. pp. 1065. Simpkin & Marshall, 1826.

THOUSANDS of volumes have been written on the subject of the French Revolution; of pamphlets only the number is calculated at nearly sixty thousand; and all is not yet told. Many of the scenes of that bloody drama are still imperfectly known, and the present generation must pass away before they can be detailed without wounding the interests, if not the reputation, of some very high personages. It is not our business to unfold any of those mysteries; exposure would now be an act of severity without utility. That consideration, however, which hypocrisy obtains for the unworthy is at best but evanescent; ere long, their misdeeds will become the legitimate province of the historian, and to it we may conscientiously leave them.

The period which the present volumes are intended to illustrate, is that designated as 'The Reign of Terror,' a period stained with every crime; for when the altar and the throne were overturned, there remained no barrier to the exercise of the worst passions. The monster Robespierre knew well that a sense of religion would often restrain even the most desperate—hence the existence of the Deity was solemnly denied; prostitutes, under the name of Goddesses of Reason, sate naked upon the altars, to mark their contempt of religion; and a wretch of the name of Anacharsis Cloots declared himself in the Convention to be the personal enemy of Jesus Christ. Can we then wonder at the horrors which followed?—Robespierre, having attained his object in abolishing religion, aspired to that throne which was deluged in blood; but, knowing how much religion contributes to power and authority, he had the impiety to pretend to recognise the Supreme Being, and instituted a fête in his honour. A statue to personate Truth was veiled; a female personating Religion bore a torch, with which she was to set fire to the veil of darkness, and display Truth. Unfortunately for the success of the operation, the smoke of the burning veil blackened the image completely, and instead of admiration, the scene only excited contempt. This fête was intended to amuse the vulgar; in secret he laboured at another scheme, to procure the object of his ambition: An old woman, Catherine Theot, changing her name to Theos (God), blasphemously proclaimed herself the mother of God; she had her angels and archangels, her prophets and disciples; designated Robespierre as the man after her own heart, and predicted his sovereign power. The horrid scheme was ingeniously organized, but failed; denounced by the Committee of Public Safety, the whole gang was arrested before Robespierre could take measures to save it, and he himself soon after paid the forfeiture of his crimes on that scaffold to which he had sent thousands of innocent victims.

The barbarities committed during the Reign of Terror are dispersed, as we have said, through an immense number of volumes, and it is we believe the exclusive merit of the translator to have collected all the authentic papers, and embodied them in the present work.

The narratives commence with the Agony of 38 hours of M. de St. Meard, and finish with the Memoir of the Duchess D'Angoulême. Each narrative is given in the words of its author. The Memoirs are, in all, about twenty; and it may safely be asserted, that never were so many affecting facts and their consequences before collected. Among the memoirs, we perceive that the translator has given that of Jourdain, a wretch who, in his "patriotic zeal," accuses England of being the author of the massacres of September. Fortunately his stupidity is equal to his wickedness, for he confesses the assassins came to him to be paid, and he was obliged to see them paid. Why did not M. Jourdain refer them to their "employers," the English!!! But if Jourdain be a wretch for inventing such a falsehood at a time when to excite hatred against England was a species of policy, what term of opprobrium does Dulaure deserve, for having endeavoured, in his History of the Revolution, now publishing, to obtain credit for such an accusation, which he knows to be as false as it is atrocious!

We give a few quotations, not to show the nature of the work, for that is sufficiently explained by the title, but as demonstrating the fact, that when the mind of a people is perverted, how contemptible a number of demoniacal spirits is efficient in the work of havoc and blood-shedding.

"The generations of future times will not believe that these execrable crimes could take place amongst a civilized people, in the presence of the legislative body, under the eyes and by the will of the depositaries of the laws, in a city peopled by 800,000 inhabitants, who remained motionless and frozen with terror at the sight of a band of wretches hired for the commission of crime.

"It was in the den of the Committee of Inspection that was pronounced the sentence of 8,000 Frenchmen, most of them detained without any legitimate motive, without denunciation, without any trace of crime—solely by the arbitrary will of the robbers of the Committee of Inspection.

"The assassins did not exceed in number above 300. They separated into bands, and went to the prisons. Of some they burst open the doors; at others they made the gaolers deliver up to them the victims whom the Committee of Inspection had amassed during the past fortnight.

"The assassins, armed with swords and other murderous instruments, with their sleeves turned up to their elbows, holding lists of proscriptions in their hands, drawn up several days before, called each prisoner by name.

"Several members of the Council General, wearing the tri-coloured scarf, and some other individuals, assembled in the turnkey's room within the prison. In the centre was placed a table covered with bottles, glasses, and pipes, and around were grouped the pretended judges, and some of those who were to execute their sentences of death. In the middle of the table lay the book of commitments.

"The assassins went from one room to another, called each prisoner in turn, and then led him before the tribunal of blood, which usually proposed this question to him: 'Who are you?' As soon as the prisoner had mentioned his name, the cannibals in scarfs inspected the registers, and, after some insignificant questions of a vague nature, they consigned him over to the satellites of their cruelties, who conducted him to the door

of the prison, where there were other assassins, who massacred him with a ferocity of which we should in vain seek for examples amongst the most barbarous nations.

"At the prison of the Abbaye they had agreed that when a prisoner should be led out with these words, 'A la Force,' (to the prison called La Force,) it should be considered as the signal to massacre him. Those who filled the same situation at La Force, pronounced the words 'A l'Abbaye,' as the figure of death. Those who were acquitted were conducted to some distance from the prison, and set at liberty in the midst of cries of 'Vive la Nation!'

"The publican who supplied the judge and assassins at La Force with wine, was paid by the Council General of Paris, 850 francs (35*l.*) for what they drank on the 2d and 3d of September; and on the day preceding the massacres, the Committee of Inspection engaged carts to convey to the quarries of Charenton the bodies of the victims who were the next day to be assassinated.

"The expenses incurred for these objects were included in the official accounts of the Commune of Paris, and were paid by the Treasurer on account of the Council General.

"The following is the number of persons massacred in the prisons on the 2d and 3d of September 1792:

At the Abbaye, including the Swiss, and the	
Priests shut up in the cloisters	1,584
At the Conciergerie	2,214
At Bicêtre	1,760
At the Grand Chatelet	1,258
At the Cloister of the Bernardins	82
At the Carmes of Vaugirard	1,168
At La Force	1,385
At St. Firmin	1,145
At the Salpêtrière	2,198
At Versailles	52
Total	12,847

The details of the massacres are so terrible, that we almost tremble for the nerves of our readers; for our own parts, preferring light reading, we will close with an extract which shows that men may be gay even under the most dreadful sufferings:

"Several remarkable circumstances occurred in this Number. 13 [the cell]; we even went so far as to turn the tribunal itself into mockery. Eighteen beds, touching each other, were separated by high boards, between which each individual lay as buried. Upon each of these beds sat a Judge. The accused was mounted on a table in front of the beds, and the floor was occupied by the registrar and public accuser. Our sittings usually commenced at midnight, when, confined within our strong doors and gloomy vaults, we were almost certain of not being disturbed. The accused was always found guilty; could he be otherwise, when tried by the revolutionary tribunal? The moment he was sentenced, the dreadful apparatus was displayed, his hands were tied, and the sufferer advanced to the rail of a bed to receive the stroke which was ready to fall upon his neck. By one of those events which frequently occur in revolutions, the public accuser became in his turn the accused, and was consequently condemned. He underwent his sentence; but suddenly returned, covered with a white sheet, and terrified us by a picture of the tortures which he had suffered in hell; enumerated to us all his crimes, and predicted to the Judges the fate that awaited them; that they would be carried about in carts filled with blood, that they would be shut up in cages, and that the world would be dismayed at the horror of their punishments, as it had been terrified by their unheard-of cruelties. We had in our room a man named Lapagne; he had been Mayor of Ingouville, a suburb of Havre, to which place he had been sent by the Jacobins;

and at that time he was worthy of serving under them, having been a chief of robbers, and condemned to be broken on the wheel for murder, under the ancien regime. Our ghost seized this man by the collar, and reproaching him for all his crimes, with the most dreadful imprecations he dragged him away to hell. 'Lepagne! Lepagne!' cried he, in a hollow voice. Lepagne, terrified and confused, followed his guide; and his terror gave additional solemnity to this scene, which was lighted by a single lamp, which left two-thirds of the dungeon in absolute darkness. This ghost was myself.—It was thus that we amused ourselves in the midst of death, and that in our prophetic invitations we spoke the truth in the midst of spies and executioners."—*Note by Riouffe.*

PROGRESSES OF KING JAMES 1ST.

Review of the first Seven Parts; concluded.

THERE is a very curious document entitled "Ordinances, for the governing and ordering of the King's Household, signed by King James, July 17, in the second year of his reign,—"Anno domini 1604." It is preserved among the Harleian MSS. (642 fol. 228.) and we only regret that its length forces us to be satisfied with a few items. After the preamble,

"Where, we are trewely informed by our Privy Council, that if some reasonable order be not taken to abate the great and daily charge and expence of our Household, which of necessity hath bene much moore encreased since our coming to the Crowne, than was in our deare Sister's time; and that to provide the same increase of provision will not only fall out more chargeable than we like of, but prove more burthensome and grievous to our loving subjectes, whose quiet and welfare we greatly desire; we therefore thought good to deminish our said daily charge of Household by this meanes following, viz.

"First, whereas ourselfe and our deare Wife the Queene's Majestie, have bene every day served with 30 dishes of meate; Nowe, hereafter, according to this booke signed, our will is to be served but with 24 dishes every meale, unlesse when any of us sit abroad in state, then to be served with 30 dishes, or as many more as we may command. - - -

"More, our pleasure is, that Dr. Cragge our Phisition, who is to give his daily attendance, shall have for his diett continuance the sume of 160*l.* per annum, to be paid quarterly. And likewise, Dr. Marbecke, Phisition to our Household, who is to give the like attendance, shall have for his diett five dishes at a meale, his bouge of Court being notwithstanding served unto him, and receive the summe of 134*l.* 6*s.* 8*d.* per annum, *ut supra.* And likewise, our pleasure is, that George Sheares, our Apothecary for the Household, who hath bene accustomed at dyett with the said Doctor Marbecke, shall receive the summe of 60*l.* per annum, to be paid as aforesaid, beside the allowance of bouge of Court. And likewise our pleasure is, that our Locksmith, who doth take extraordinary paines, shall have for his two dishes of meate, some in diett, 30*l.* to be paid, *ut supra.* - -

"Likewise, being informed that without any lawful warrant, both in part of our late deare Sister's time, and since our Government, Sir James Sandelan, and the Wardrobe, have had Livery-messes of three dishes at a meale, and the Bowes hath had one messe of two dishes to a meale at a meale; and our will and pleasure is, that the said severall messes doe cease.

"And whereas in times past, Spanish wines, called Sacke, were little or no whit used in our Court, and that in late years, though not of

ordinary allowance, it was thought convenient that such Noblemen and women, and others of accompte, as had diett in the Court, upon their necessities by sickness or otherwise, might have a bowle or a glasse of Sacke, and so no great quantity spent; we understanding that within these late yeares it is used as comon drinke, and served at meales as an ordinary to every meane officer, contrary to all order, using it rather for wantonnesse and surfeiting than for necessity, to a great wasteful expence; yet we considering that oftentimes sundry of our Nobility and others dieted and lodged in our Court, may for their better health desire to have Sacke, our pleasure is, that there be allowed to the Sergeant of our Sellar, twelve gallons of Sacke a day, and no more than the same to bee spent or delivered by him to any person whatsoever at meales as an ordinary allowance, nor to any person allowed in our Court, but to such of our Nobility and other of accompte as are allowed diett and lodging in our Court, and in such manner and in such quantity to those that shall sende for the same; and our officers of the Green-cloth shall set downe in wrighting to our officers of our sellar.

"And we furthermore require, that our boyler exceed not in cutting breakfastes above three messes of beefe in the day; and the same to be daily served to the Buttery, Sellar, and other inferior officers of Household, who shall take paines early and late in such manner and forme as our officers of Green-cloth shall appoint the same.

"And whereas there has bene heretofore noe increase of dietts allowed by warrant at Festivall-times, but referred to the discretion of our Household Officers for our honour; who have increased and decreased the same at their pleasures, both in diett and number of dayes, whereby some contention have grown, by challenging more allowance than is necessary to any unnecessary increase of charge; and we understanding that noe tables in our house are enlarged at any of these feastes, to containe more persons to sit at them than at all other times, whereby there can be no reason yielded to spende more breade, beere, and Gascoine-wine, than at other times; for reformation whereof, and that as is fit the diett upon Festivall-dayes may be enlarged for our honour, our will is that these certaine increases of service may be observed. - - -

"And further, we require, according to ancient and commendable order of our house, in the time of our famous Predecessors, that noe Childe, Page, Porters, Scrowers, and Turnebroches, doe from henceforth presume to marry, upon paine of losing their several places.

"And such persons in whome, by virtue of their office, the gift of any of the said places doe rest, doe not presume to bestow any of the places upon any person being married, upon paine of our grievous displeasure. - - -

"And further, our will is, that there be no keyes to any of our backe-gates going out of our Court, but onely in the custody of our Porters, and that they have alwaies one of them attending on the backe-gates, to lett in all such carriages as are fit and allowable. - - -

This remarkable Kingly document is matched by one belonging to the Chief Magistrate of the City of London, (Sir Leonard Holliday, Knight), at whose inauguration, Oct. 29th, 1605, Mr. A. Mundy, citizen and draper, devised and wrote, and the Merchant Taylors' Company caused to be performed, a piece called "*The Triumphes of Re-united Britania*;" concerning which, we find, in the programme, this wonderful history of Britain:

"Because our present conceit reacheth unto

the antiquitie of Brytaine, which (in many mindes) hath carried as many and variable opinions, I thought it not unnecessary (being thereto earnestly solicited) to speake somewhat concerning the estate of this our country, even from the very first originall, untill her honourable attaining the name of Brytannia, and then lastlye how she became to be called England. Most writers do agree, that after the deluge Noah was the sole monarch of all the world, and that hee divided the dominion of the whole earth to his three sonnes: all Europe with the isles thereto belonging (wherein this our Isle of Brytaine was one among the rest) fell to the lot and possession of Japhet, his third sonne. Samoths, the sixth sonne of Japhet, called by Moses, Mesech, by others Dys, had for his portion the whole countrey lying between the ryver of Rhene and the Pyrenian mountains, where hee founded his Kingdom of Celtica, over his people called Celts, which name, by the opinion of Bale our countryman, was indifferent to them of Gallia, and us of this Isle of Britaine. This Samoths being the first King over these people, of him came lineally these Kings following: Magus, Sarron, Drui, and Bardus, all ruling severally over the Celts and Brytons, who were not then so called, but Samotheans, after the name of Samoths. Of Bardus, whose, according to Berosus, was very famous for inventing of musick and ditties, came an order of philosophical Poets or Herald, called Bardi, after his owne name, whose excellent qualities were of such power as they could enforce armies of enemies ready to fight fierce battell, to stand at a gaze, and forbear their cruell intent, until these Bardes left singing and went out of the battell. According to Lucane, lib. 1.

"*Vos quoque qui fortes animas belloque premitas, Laudis in longam vates dimittitis ævum, Pœnia securi fadistis carmina Bardi.*"

"Many of these Bards lived among the Britans before the birth of Christ, as Plenedius and Oronius. Since then, Thalestin, the two Merlins, Melkin, Elaskirion, and others. Among the Welshmen, now of late daies, David Die, Jollo Gough, David-ap-Williams, and divers others yet remaining amongst them, and called in their own language Bardhes.

"Thus continued the name of Samoths the space of 310 yeares, till Neptune* put his son Albion, the gyant, in possession of this land, who, subduing the Samotheans, called this land Albion, after his owne name. Concerning the coming hither of Danaus' 50 daughters, and that one of them should be called Albina, and so the land to bee named by her. First, not any one of them was so named, neither do I thinke the storie so authentical, but doe hold Albion's name for the truest.

"The country thus peopled with gigantes, and continuing after the name of Albion for 600 yeares: Brute, (being directed by a vision in his sleepe, to find out a country situated in the West) with the remaines of Troyan folowers, arrived and landed at the haven now called Totnes, the yeare of the world 2850, after the destruction of Troy 66, before the building of Rome 368, and 1116 before Christ's nativity. He, searching the land over from side to side, found it to be very fertile, inhabited by uncivil, monstrous huge men of stature, tearmed giants, whom he, with his bolde and resolved companions, slew and destroyed. One of them, named Goemagot, or Gogmagog, exceeding the rest in strength and courage, Brute caused Corineus, one of his confederates, to wrastle with the said Goemagot at a place beside Dover, where the giant hapned to break a rib in the side of Cori-

* Neptune, for his many ships, called King or God of the Seas, and in regard of his great skill in navigation

neus, which so sharply incensed him, that, redoubling his power to win the victory, he threw him headlong downe from off one of the rocks, which place was after called Gogmagog's leape. The gyant being thus dispatched, in reward of this honourable piece of service, Brute gave unto Corineus part of his landes which, according to his name, was, and yet is unto this day, called Cornwall.

"Brute thus having the whole land in his owne quiet possession, began to build a City, neer to the side of the river Thamesis, in the second yeare of his reign, which he named Troy-novant, or, as Humfrey Lloyd saith, Troinewith, which is newe Troy; in remembrance of that famous City Troy, whence hee and his people (for the greater part) were descended. Now beganne he to alter the name of the land, and, according to his owne name, called it Brytaine, and caused all the inhabitantes to be named Brytons, for a perpetuall memory, that he was the first bringer of them into this land. In this time he had by his wife, faire Innogen, daughter to King Pandrasus, King of the Greeks, three worthy sonnes, the first named Locrine, the second Camber, and the third Albanact, to which three (not long before his death) he divided his whole Kingdoms in severall partitions, giving to Locrine all that part which we know best by the name of England, then tearmed by him Loegria or Logres. To Camber he limited the countrey of Wales, called Cambria after his name, and divided from Loegria by the river of Saverne. To Albanact, his third sonne, he appointed all the North part of the ile, lying beyond the river of Humber, then called Albania, now Scotland, and to that river then Albania did reach. But since that time, the limits of Loegria were enlarged, first by the prowess of the Romanes, then by our owne conquests, that the Tweede on the one side, and the Solve on the other, were taken for the principal boundes betweene us and Scotland.

"After Brute, I finde not any other alteration of our countrey's name, untill the reign of King Ecbert, who about the yeare of grace 800, and the first of his raigne, gave forth an especiall edict, dated at Winchester; that it shoulde be named Angles Land, or Angelland, for which (in our time) we do pronounce it England. Nor can Hengyst the Saxon be the father of this latter name, for Ecbert, because his ancestors descended from the Angles, one of the six Nations that came with the Saxons into Britaine (for they were not all of one, but of divers countries, viz. Angles, Saxons, Germaines, Switzers, Norwegians, Jutes, otherwise tearmed Jutons, Vites, Goths, or Getes, and Vandales, and all comprehended under the name of Saxons, because of Hengist the Saxon and his company, that first arrived here before any of the other) and thereto having now the monarchy and preeminence in manner of this whole island, called the same after the name of the country, from whence he derived his originall. So that neither Hengist, nor anye Queen named Angla, or derivation *ab Angulo*, is to be allowed before this sounde and sure authoritye. Thus much briefly concerning the names of our country, now come wee to discourse the whole frame and body of our devise, in this solemne triumph of re-united Brytannia."

But, the space occupied by these long papers warns us that it is time to conclude our review; and we are thus compelled to omit the notice of several new facts stated on the subject of the Gunpowder Plot, (see p. 584), and also some remarks and extracts which we had purposed to offer from *rare Ben's* composition, which, though well known to many, are yet too little read by

the mass. But, like the Swan, we will close in music. In 1607, the King and Prince Henry dined at Merchant Taylors' Hall, when the Prince received the freedom of the Company. At this entertainment, "there was in the hall, the musique of the City; and in the upper-chambers the Children of His Majesty's Chappell song a Grace at the King's table, and also whilst the Grace sat at dinner, John Bull, Doctor of Musique, one of the Organists of his Majesty's Chappell Royal, and free of the Merchant Taylors, being in a Citizen's gown, cappe, and hood, plaid most excellent melody upon a small pair of organs, placed there for that purpose onely, concerning the bountie of this feast, and plenty of all things, as well for pleasant Princely entertainments of the King, the Prince, the Nobility, and the rest, where were many brave Courtiers and other Gallants, as were most rare and excellent."

The Grace, says a note, "probably was 'Non nobis, Domine,' as no other musical grace was at that time known. William Byrde was the composer of this grace, the words of which are to be found in the first Collect of the Gunpowder Treason day; 'from this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory.' This is the first time on record of grace being sung, and there appears little doubt that 'Non nobis, Domine' was composed for, and used as a grace on this occasion, for no Clergyman, when called on to say grace, would select such words except on such an occasion."

Doctor Bull's performance is worthy of his name, being

"A delightful Song of the Four famous Feasts of England; one of them ordained by King Henry the Seventh to the honour of Merchant Taylors; shewing how seven Kings having been free of that Company, and how lastly it was graced with the renowned (Prince) Henry of Great Britain."

"To the tune of Trenton's Toy.]
More stateliness in pleasures can no way be desired,
The Court is full of bravery, the City stored with wealth,
The Law preserveth unity, the Country keepeth health;
Yet no like pomp and glory our chronicles record,
As four great Feasts of England do orderly afford;
All others be but dinners called, or banquets of good sort,
And none but four be named Feasts, which I do here report:
Saint George's Feast the first of all maintained is by Kings.

Where much renown and royalty thereof now daily rings;
Princes came from foreign lands to be Saint George's Knights,

The golden Garter thus is worn by sundry worthy wights;
Saint George our English Champion, in most delightful sort,

Is celebrated year by year in England's Royall Court:
The King with all his Noble Train, in good and rich array,
Still glorifies the Festival of great Saint George's Day.

The honoured Mayor of London the second Feast ordains,
By which the worthy Citizen much commendation gains;
For Lords and Judges of the Land, and Knights of good request,

To Guildhall come to countenance Lord Mayor of London's Feast.

Also the Sergeants of the Law another Feast affords,
With grace and honour glorified by England's noble Lords;
And this we call the Sergeants Feast, a third in name and place:

But yet there is a fourth likewise deserves a gallant grace.

The Merchant Taylors' Company, the fellowship of fame,
To London's lasting dignity lives honour'd with the same;
A gift King Henry the Seventh gave, kept once in three years still,

When gold and gowns be to poor men given by King
Full many a good fat buck he sent, the fairest and the best
The King's large forest can afford, to grace this worthy Feast.

A Feast that makes the number just, and last account of
Therefore let England thus record of Feasts there be no more.

Then let all London Companies, so highly in renown,
Give Merchant Taylors name and fame to wear the laurel crown,

For seven of England's Royal Kings thereof have all been free,
And with their loves and favours grac'd this worthy Company.

King Richard once the Second nam'd, unhappy in his fall,
Of all his race of Royal Kings was Freeman first of all;

Bullingbrook, fourth Henry, next by order him succeeds,
To glorify this Brotherhood by many Princely deeds;
Fifth Henry, which so valiantly deserved fame in France,
Became free of this Company, fair London to advance;
Sixth Henry, the next in reign, though luckless in his days,
Of Merchant Taylors Freeman was, to their eternal praise;
Fourth Edward, that most worthy King, beloved of great and small,

Also perform'd a Freeman's love to this renowned Hall;
Third Richard, which by erucity brought England many woes;

Unto this worthy Company no little favour shews:
But richest favour yet at last proceeded from a King.

Whose Kingdom round about the world in Princes' ears doth ring,

King Henry, whom we call the Seventh, made them the Cause in Merchant Taylors' Hall his picture now stands plac'd:

Their Charter was his Princely gift maintained to this day,
He added Merchant to the name of Taylors, as some say;
So Merchant Taylors they be call'd, his Royal love was so,
No London Company the like estate of Kings can show!

From time to time we thus behold the Merchant Taylors' glory,
Of whose renown the Muse's pen may make a lasting story;

This love of Kings begot such love of our now Royal (Prince),
(For greater love than this to them was ne'er before nor since.)

It pleased so his Princely mind in meek kind courtesie,
To be a friendly Freeman made of this brave Company.

O! London, then in heart rejoice, and Merchant Taylors sing

Forth praises of this gentle Prince, the son of our good To tell the welcome to the world, he then in London had,
Might fill us full of pleasant joys, and make our hearts full glad.

His triumphs, where performed and done, long lasting will And Chronicles report aright the order of it plain."

With this we take leave of Mr. Nichols's very interesting and amusing work; and looking with the anticipation of much additional pleasure to the appearance of its forthcoming eleven parts.

MISSION TO SIAM.

AGREEABLY to our expressed purpose, we this week turn once more to Mr. Finlayson's details respecting the British Mission to the Oriental Potentates of Siam and Cochin China, for the sake of concluding (within the year's volume of our Gazette) all that we have to offer on the Siamese transactions.

"That the Siamese are one of the numerous tribes which constitute that great and singular family of the human race, known generally by the appellation of Mongols, will appear to most persons sufficiently obvious. If they do not possess, in the most acute degree, the peculiar features of the original, they are at least stamped with traits sufficiently just to entitle them to be considered as copies. There is, however, one general and well-marked form, common to all the tribes lying between China and Hindostan. Under this head are comprehended the inhabitants of Ava, Pegu, Siam, Cambodia, and even of Cochin-China, though those of the latter country more resemble the Chinese than the others. This distinctive character is so strongly blended with the Mongol features, that we have no hesitation in considering these nations as deriving their origin from that source. To this source also we ought to refer the Malays, who cannot be said to possess national characters, at least of physiognomy and physical form, sufficiently distinct and obvious to entitle them to be considered as a distinct race. Where there is a difference between the Malays and the tribes mentioned, it is more to be referred to the condition of the mental faculty, than to that of bodily form; to the state of manners, habits of life, language; in short, to circumstances altogether, or in great part, produced by mind. In other respects, they would appear to differ but little from the tribes mentioned above. Races of a much ruder people are to be met with in the mountainous districts of these kingdoms, particularly in the peninsula of Malacca. Our knowledge of these is much too scanty to enable us to trace their filiation. Though generally asserted, there are no records to prove that they are the aboriginal inhabitants of the country, at least of

any other part of it than the wilds and impenetrable forests which they continue to occupy. The woolly-headed race, and another resembling the Indian, are not uncommon. Their origin will probably ever remain uncertain."

Siam, in 1767, was conquered (vide Syme's Ava) by the Burmans under Luong Pra, alias Alompra, who took the then capital, Yuthia, and with it, the king a prisoner. But the hate of the Siamese to the Burmese soon found vent; and Pe-ya-tac, the son of a rich China-man by a native woman, governor of the province of Muong-tac, led a revolt, which, after a considerable struggle, terminated in rescuing the country from its invaders, and adding to it new territories. Towards the close of his life he became a cruel tyrant, and the father of the present king headed a conspiracy against him and put him to death. He died in 1782, and was succeeded by the present monarch, who immediately on coming to the throne butchered his nephew, Prince Chau-pha, and about a hundred persons of rank whom he suspected of being attached to him. Since then he has endeavoured to retrieve his character from the odium of this barbarous art of policy. He has been almost always engaged in wars with the Burmans, and though his country lies open to attack on every side, he appears not to have lost any thing by the contest.

The Siamese are worshippers of Buddha, but with some variations from other eastern people.

"There are set days, on which it is proper to worship at the temples, as on the 8th and 15th of the moon. There are also other days that are held sacred, and they are pointed out as such by persons who profess to be acquainted with judicial astrology. This sort of divination, however, is not cultivated by the priests, who affect to consider it as profane and improper. Yet when the astrologers have pointed out particular days as proper for devotion, or as being lucky or the contrary, the priests observe them.

"It is customary for every Siamese, to enter the rank of priests in the course of his life. He may remain in it or leave at pleasure."

Connected with the religion of the country, we may quote what the author relates about the white elephants and other animals. When shown the curiosities of the royal residence, he says,

"We were first conducted to the stables of the white elephants, which, being held in great veneration by the Siamese, are kept within the inner enclosure of the palace, and have habitations allotted to them quite close to those of the King himself.

"Of white elephants there are at the present time no fewer than five in the possession of the King, whence we may infer that this variety is far less rare than we are accustomed to believe, at least, that it is so in the further peninsula of India. It has, however, seldom happened that so many have been collected at one period, and the present is regarded as auspicious, in consequence of an event so unexpected and so much desired. A white elephant is still reckoned as beyond all value, every effort is made to take them when they are by chance discovered, and the subjects of the King can perform no more gratifying service than that of securing them. They, and indeed all elephants, are the property of the King only.

"The greatest regard is entertained in Siam for the White Elephant. He who discovers one is regarded as the most fortunate of mortals. The event is of that importance, that it may be said to constitute an era in the annals of the nation. The fortunate discoverer is rewarded with a crown of silver, and with a grant of land equal in extent to the space of country at which the elephant's cry may be heard. He and his

family, to the third generation, are exempted from all sorts of servitude, and their land from taxation.

"The next and only other animals that we saw here, are certainly of very rare occurrence, and objects of great curiosity. These were two White Monkeys, perfect albinos in every respect. They are about the size of a small dog, furnished with a tail about as long as the body. They are thickly covered with fur, which is as white as snow, or that of the whitest rabbit.

"It did not appear that they were held in any degree of veneration by the Siamese: we learned that they were placed here from superstitious motives, with the object, as they said, of preventing evil spirits from killing the white elephants."

Of their customs, &c. in other respects the following traits are recorded:

"The Siamese cultivate a lock of hair on the forehead, which lock they preserve from birth to the age of twelve, fourteen, or sixteen, untouched. At the expiration of this period, they institute a great feast; presents are made by all the relations and friends of the family, and the occasion is rendered one of great joy. The Brahman then, sprinkling a little water on the head, and repeating certain prayers, cuts the lock. When the children of the king undergo this ceremony, an artificial hill is constructed, on which the Brahman performs the ceremony."

This ceremony (which appears to be more agreeable to the Hindu tenets and practice than to Buddhism) "is called Khon-chook, and takes place at the 11th, 13th, or 15th year of age, according to the inclination of the parents. It is a time of great festivity and show. The relations and friends of the family make presents according to the extent of their ability; the priests are frequently assembled to say prayers; are fed and presented with new robes of yellow cloth, that being the only colour they are permitted to wear. Different bands of national music are assembled, and the festivities are kept up with unceasing attention for the space of five days."

"The Siamese are naturally very fond of music, and even persons of rank think it no disparagement to acquire a proficiency in the art. This music is for the most part extremely lively, and more pleasing to the ear of an European, than the want of proficiency in the more useful arts of civilized life would lead him to expect of such a nation."

The principal instruments are of Burman, Pegu, or Chinese origin, and much of the music borrowed from the two former, particularly Pegu.

"The Siamese year commences with the first moon in December. At the close of the year there is a grand festival, called the feast of the souls of the dead. At this period also the Siamese propitiate the elements; the fire, the air, the earth, and water. Water is the favourite element. Rivers claim the greatest share in this festival. Rice and fruits are thrown into the stream; a thousand fantastic toys are set afloat on the water; thousands of floating lamps cast a flickering light upon the scene, and the approach of evening is hailed as the season of innocent amusement, as well as of religious duty."

They are very superstitious. "The belief in the agency of evil spirits is universal, and though disclaimed by the religion of Buddha, they are more frequently worshipped than the latter. Nor will the darker periods of German necromancy and pretended divination be found to exceed, in point of the incredible and the horrible, what is to be observed amongst the Siamese of the present day."

The present capital of Siam:

Bankok, though but of modern date, has "become the chief city in the kingdom; a distinction which it owes chiefly to its having been rendered the seat of government, by the Chinese king Pia-tac. Previous to his time, the place was of little importance, and noted chiefly for the excellence of its fruits, which were sent in great abundance to Yuthia, at that time the capital.

"The capture and plunder of the ancient city by the Barmans, together with the disastrous events which followed, induced many of the inhabitants to abandon the place. Pia-tac collecting the scattered remains of the dispirited inhabitants around him, was soon in a condition to establish a new city. The site of Bankok offered several advantages over that of Yuthia. He constructed a fort on the right bank of the river, the walls of which, as well as his palace, if a building of such wretched appearance deserve that name, are still to be seen. The successes of Pia-tac, in his wars against the Barmans, enabled him to realize his views with regard to Bankok. Since this time it has constantly been on the increase. The palace of the present king is situated on the left bank of the river, nearly opposite to the old palace of Pia-tac, upon an island from two to three miles in length, though of inconsiderable breadth. The palace, and indeed almost the whole of this island is surrounded by a wall, in some parts of considerable height, here and there furnished with indifferent-looking bastions, and provided with numerous gates both towards the river and on each side. Both the king and several of his ministers reside within this space. The persons attached to the court are very numerous, and also reside here, in wretched huts made of palm-leaves. There is, in fact, but little distinction between this place and other parts of the town, except it be that you see few Chinese there, and that the shops are of inferior quality. The greater part, however, of the space included by the wall, consists of waste ground, swamps, and fruit-gardens.

"The city is continuous with the palace, extending on both sides of the river to the distance of three or four miles; it lies principally on the left bank, and the most populous as well as the wealthiest part lies nearly opposite to the house of the Pra-klang, but a little lower down. The town is built entirely of wood, the palaces of the king, the temples, and the houses of a few chiefs, being alone constructed of brick or mud walls. The mildness of the climate, the cheapness of the materials used in building, and the few effects of which the natives are possessed, render them indifferent to the destructive ravages of fire. The ruin occasioned by this element they regard with perfect indifference. From the great length which the city occupies along the banks of the river, it might be supposed to be a place of vast extent: this, however, is not the case. The Siamese may be said to be aquatic in their disposition. The houses rarely extend more than one or two hundred yards from the river, and by far the greater number of them are floating on bamboo rafts secured close to the bank. The houses that are not so floated are built on posts driven into the mud, and raised above the bank, a precaution rendered necessary both by the diurnal flow of the tides and the annual inundations to which the country is subject. It has been said that there are but few, I had almost said, no roads or even pathways. To every house, floating or not, there is attached a boat, generally very small, for the use of the family. There is little travelling but what is performed by water, and hence the arms both of the women and men acquire a large size from the constant habit of rowing.

"The few streets that Bankok boasts are passable on foot only in dry weather: the principal shops, however, and the most valuable merchandise, are found along the river in the floating-houses. These floating-houses are occupied almost exclusively by Chinese. In the most populous parts of the town the latter would appear to constitute at least three-fourths of the whole population; and if we were to form an estimate of those that are to be seen at all hours moving up and down the river in boats of various kinds, often forming a very animated scene, the proportion would be still greater on the side of the Chinese.

"The Chinese are not only the principal merchants, but the only artificers in the place. The most common trades are those of tin-smith, blacksmith, and currier. The manufacture of tin vessels is very considerable, and the utensils being polished bright, and often of very handsome forms, give an air of extreme neatness to the shops in which they are displayed. Were it not for the very extraordinary junction of the trade of currier, such places might readily be mistaken for silversmiths' shops. The occupations just mentioned are carried on in the same shop conjointly, and by the same individuals. The preparation of leather is carried on to a great extent, not for the purpose of making shoes, which are scarcely used, but for covering mattresses and pillows, and for exportation to China. After tanning, the leather is dyed red with the bark, I believe, of a species of Mimosa. The hides used are principally those of the deer, which are to be had in the greatest abundance. Besides these, they use that of the ox and buffalo. Leopards' tigers' skins, &c., are preserved with the fur on, and exported to China. There are, in the place, one or two manufactories of shallow cast-iron pots, also conducted by Chinese: the process is extremely simple, and the articles are sold remarkably cheap. From the practice of these and other trades, the Chinese derive a very handsome livelihood; they are consequently enabled to procure more generous food than the natives. It is even a common boast with the labourers of this class, that they live better than the first chiefs of the country. Their food, however, is gross and rich to excess; pork is their principal and favourite diet, oil is reckoned scarce less savoury, and their vegetables are invariably brought to table floating in a sea of fat. A Chinese thus expends more money on eating, in one week, than a Siamese in two or three months, and his superior industry will enable him to do so.

"The food of the Siamese consists chiefly of rice, which is eaten with a substance called Balachang, a strange compound of things savoury and loathsome; but in such general use, that no one thinks of eating without some portion of it. Religion offers but a feeble barrier against the desire to eat animal food, and the Siamese easily satisfy their conscience on this score. They conceive that they have obeyed the injunction of the law, when they themselves have not killed the animals. They do not hesitate to purchase fish, fowls, &c., alive in the market, desiring the seller to slay them before he delivers them over, well contented that the crime must remain attached to the latter. Their devotion, at times, goes the length of inducing them to purchase numbers of living fish for the purpose of turning them loose again, and the king has often in this manner given liberty to all the fish caught on a particular day. Yet the privilege of fishing is sold by the king to the highest bidder, and from this source he derives a very considerable annual revenue. The Siamese, however, are more choice in their food, and less indulgent of their appetites than the Chinese.

"The town derives but little architectural ornament from the state of its public buildings, if we except the sacred edifice called Pra-cha-di. The palaces are buildings of inconsiderable size individually, in the Chinese style, covered with a diminishing series of three or four tiled roofs, sometimes terminated by a small spire, and more remarkable for singularity than for beauty. The palace of the king is covered with tin tiles.

"Many of the temples cover a large extent of ground; they are placed in the most elevated and best situations, surrounded by brick walls or bamboo hedges, and the enclosure contains numerous rows of buildings, disposed in straight lines. They consist of one spacious, and in general lofty hall, with narrow but numerous doors and windows. Both the exterior and interior are studded over with a profusion of minute and singular ornaments of the most varied description. It is on the ends, and not on the sides of the exterior of the building, that the greatest care has been bestowed in the disposition of the ornaments. A profusion of gilding, bits of looking glass, China basins of various colours, stuck into the plaster, are amongst the most common materials. The floor of the temple is elevated several feet above the ground, and generally boarded or paved, and covered with coarse mats.

"The fabulous stories of Hindu theology figure in all the absurdity that gave them birth, upon the interior walls. The wildest imagination would seem to have guided the artist's hand; yet here and there he has portrayed, by accident, perhaps, more than by design, human passions with a degree of spirit and of truth worthy of better subjects. Notwithstanding the great demand there is for painting in this way, the circumstance is singular and remarkable, that this divine art should not only continue in its infancy among them, but that their performances should not even indicate a capacity of attaining to greater flights. If, as some believe, Asia has given birth to the arts, the experience of ages has proved that she is quite incapable of carrying them to perfection.

"Here, for the first time, did I observe obscene paintings in a temple dedicated to Buddha. In Ceylon they would have been deemed altogether profane. We were amused to find suspended in a very handsome temple, two coarse paintings of French ladies, in rural costume.

"At one end of the temple a sort of altar is raised, on which is placed the principal figure of Buddha, surrounded by innumerable lesser ones, and by those of priests; and here and there is disposed the figure of a deceased king, distinguished by his tall conical cap, peculiar physiognomy, and rich costume. The figures of Buddha have a caste of the Tartar countenance, particularly the eye of that race. They are very commonly disfigured by having tattered umbrellas of cloth or paper suspended over the head, or tied to it, and by having rags of dirty cloth wrapped round them, it being reckoned devout to deck the statues in this way; though as the images are all gilt, and in general well cast, this gives them a very sorry appearance. It will scarcely be credited how numerous the images of Buddha are in the temples. They are disposed with unsparring profusion on the altar, of all sizes, from one inch to thirty feet in height. In the outer courts of the temple they are disposed in still greater number."

With this long extract we must conclude; and have only to regret, that extended as our review has been through three Nos. of the Gazette, we have left many interesting and curious points relating to the Siamese, altogether untouched.

SIGHTS OF BOOKS.

The Magistrate's Pocket Book; or, Epitome of the Duties and Practice of a Justice of the Peace out of Sessions. By W. Robinson, Esq. L. L. D. of the Middle Temple. 12mo. pp. 446. London 1825. Charles Hunter.

THE title of this volume sufficiently indicates its nature and character. A more useful compilation, for the valuable and important class of gentlemen to whom it is addressed, certainly never issued from the press. The duties of our magistracy are arduous, and complicated; and it is one of the greatest blessings to the country, where they are discharged with intelligence and humanity, equal to the spirit of justice which pervades them, almost without exception. This comprehensive digest will enable every magistrate to acquit himself readily, legally, and uprightly, in every possible case which can come under his cognizance; and it cannot fail, therefore, to be a treasure to the individuals who occupy this station in society, and, by assisting them in the due administration of the laws, a general good to the kingdom.

Scottish Highlands.—General Stewart has published a third edition of his Military Sketches, which had been some twelve months out of print. We learn from the Introduction, that a considerable part of this interval was occupied in an extensive tour among the people whose character, manners, and present state, form the subjects of his work, and that after a most diligent inquiry, he finds reason to be fully satisfied with the accuracy of his former statements concerning them. This result, declared on such authority, will go far towards deciding a controversy respecting the Highlanders, which was provoked, if not inconsiderately, at least rashly, by the erudite and facetious Dr. Mac Culloch.

ORIGINAL CORRESPONDENCE.

To the Editor of the Literary Gazette.

SIR,—I am bound to offer you my best thanks for the very flattering manner in which my name was mentioned in the review of Messrs. Emerson and Pecchio's Journals, contained in the *Literary Gazette* of Saturday last; and in doing so, I ought also to thank you for affording me so favourable an opportunity of laying the very awkward situation in which I am placed, with regard to the Greek youths alluded to, before the numerous and distinguished readers of your interesting miscellany.

Having already ventured to intrude my humble opinion on the causes and probable consequences of the Greek contest, on public notice, I shall now merely repeat, that among the various suggestions I offered to the Provisional Government, as best calculated to avert the calamities which have since unhappily overtaken the cause of Greece, and which were perhaps inseparable from its natural march, I had nothing so much at heart as the moral improvement of a people, in whose fate all Europe seemed to so deeply sympathise: hence, my anxiety to convey as many of the youths, whom I saw either loitering in idleness or wasting by disease, at Napoli di Romania, as I could, to a country not less celebrated for its practical philanthropy, than admirable for its institutions in favour of public education. I need scarcely say that the eagerness with which parents of every rank and condition came forward to entrust their sons might be among the intended selection, greatly stimulated my previous resolution on the subject; nor shall I ever forget the very welcome reception of the youths I brought with me, on our arrival in London. Both the above circumstances convinced me indeed that I had not acted wrong, while a highly interesting bond of union might

thus be formed between Greece and a country without whose sympathy and support she could scarcely hope for the establishment of her political independence.

Having consigned the nine youths who accompanied me, to the care of the Greek Committee and Society of Friends, they were transferred to the British and Foreign School, in the Borough-road. Here the progress which they made in the short space of three months, became an additional subject of self-congratulation, while it justly excited the surprise of all those who visited that excellent establishment. Their subsequent improvement has kept pace with what the Committee had been led to hope, in every branch of useful instruction; so that in little more than a year, the whole of these pupils, of which the oldest is not fifteen, have become very tolerable proficient in our language, to which is added, a facility of writing and knowledge of arithmetic that could scarcely have been anticipated in a much longer period.

It is, however, while the friends of Greece are congratulating themselves on the prospect of completing the education of youths destined to establish schools and extend the blessings of instruction throughout Greece, thence perhaps to spread into Asia and Africa, that their future efforts are about to be paralysed for want of funds; and what is worse, that it will most probably be necessary to send them back to Greece, in the present unfinished state of their education, unless the obvious remedy be supplied.

As stated in the notice which has induced me to make the present statement, it is doubtless to be regretted that some portion of the Greek loan was not appropriated to the above object. I must however observe, in justice to the Greek deputies, that as the youths were brought to England with a view of being educated at the expense of the Greek Committee and Society of Friends, as well as a certainty that friends would not be wanting, no application has ever been made to the deputies on the subject; and there is reason to fear, that however anxious they may be to promote a design so conducive to the welfare of Greece, it is now too late to hope for any aid from funds which have been most probably appropriated to the various and pressing wants of the confederacy.

Under these circumstances, it has been determined by the Education Committee, to take an early opportunity of conferring on the best means of meeting the threatened exigency. As the subject is one which seems to be totally distinct from politics, and therefore calculated to interest the philanthropist of every party, I have felt it my duty to lose no time in communicating the facts to the public, in the hope that some means may be devised of preventing the painful alternative to which I have alluded.

Without attempting to point out any positive mode of proceeding in this case, perhaps some of your readers may be enabled to suggest, whether, in the event of its necessity, there are any public establishments in which these youths might be placed, until they were sufficiently prepared to enter into the arduous task of imparting instruction to their less favoured countrymen.

At all events, I shall feel obliged by your insertion of the foregoing remarks, and remain, &c.
Dec. 27th. EDWARD BLAQUIERE.

ARTS AND SCIENCES.

STEAM GUNS.

When we mentioned the experiment made by Mr. Perkins before the Duke of Wellington, the Board of Ordnance, and other scientific and competent judges of the merit of his invention, we were not possessed of any particulars on

which we could rely, and which we thought worthy of being laid before the public. Since then a statement emanating from Mr. Perkins, has been printed in most of the periodical journals; and we have received information which goes a little farther into the subject. We understand that the opinion of the Ordnance Board (and which will be the gist of its report to the Government) is very favourable to the ingenuity of the inventor, and to the success with which he manages the discharges of his balls and other practice with the guns: but, that the steam apparatus would be complicated, and often unseizable in the field; and that it is, even in making experiments, difficult of management, and uncertain. Thus, there are always drawbacks upon the most curious contrivances of human talent: these, and others, we hope, Mr. P. may be able to remove as he proceeds with the improvement of his design.

Steam, it is pretty evident, can never be brought to have the expansive force of gunpowder, for the service of artillery; still, however, the rapidity and continuity of action of which it admits, may render it a dreadful engine of destruction. It is said, that by the introduction of cold water, when the steam is at its highest pressure, a prodigious accession of force is imparted to it. This we believe is an entirely new discovery.

By supplying the gun-barrel (whence the discharges were made) with a constant succession of balls, from another musket-barrel screwed into the chamber perpendicularly, and dropping a bullet in with every turn of corresponding apparatus, the firing (if it may be so called) was kept up with astonishing celerity; and by substituting a wheel of such supplying magazines, more than a thousand balls were discharged within a minute. In this part, however, there is also an obstacle to be overcome. The rushing of the steam operates to prevent the ready and regular dropping in of the ball, when the perforations (as is necessary) coincide; and some ingenuity will be requisite to reconcile the double action, so that what is meant to propel the shot when deposited, may not stop its admission into the chamber of the gun.

Mr. P. states that he can carry his power to the extent of ninety-five atmospheres. At a considerably less degree of force he pierced ten or eleven inch planks; which may fairly be estimated at nearly two-thirds the power of gunpowder. His other experiments would take too much detail to render intelligible; but we may add that they displayed great skill, and are likely to produce very important results in the art of war.

ASTRONOMICAL REVIEW OF THE YEAR 1825.

"The time will come when the nature of Comets, and their magnitudes, will be demonstrated, and the routes they take, so different from the planets, explained. Posterity will then wonder, that the preceding ages should be ignorant of matters so plain and easy to be known."—*Seneca*.

The present period may be said strongly to indicate the accomplishment of the above prediction, as in the short space of seven months of this year, no fewer than five comets have been discovered at the various observatories of Europe. Such an accumulation of discoveries is to be referred, rather to a spirit of vigilance in examining the heavens, and to the perfection of astronomical instruments, than to the more frequent visits of these erratic bodies. The first was observed at Marseilles, on May 19th, in the head of Cassiopeia; the second, at Nismes, on July 13th, near χ Tauri; the third, at Florence, August 9th, in Auriga; the fourth, near London, on Sept. 19th, in the shoulder of Taurus; the

fifth, at Florence, on Nov. 7th, in Eridanus, very near the path of the preceding comet.

The occultation of Saturn by the Moon on 30th of October tends to confirm the existence of a lunar atmosphere; the eastern ansa of the planet, as it emerged from the Moon's unenlightened limb, was evidently less elongated, and approached to a right line at the instant of disengaging itself. A similar effect was noticed on the orb of Saturn at its re-appearance.

Conjunctions of the Planets.—By consulting the annals of the science of astronomy, it is ascertained that on the 26th of February, 1812, B. C. the planets Saturn, Jupiter, Venus, Mercury, and the Moon, were within the limits of one constellation; also, on the 14th of Sept. 1812, A. D. the Sun, Moon, and all the planets in the sign Libra. Of course, in the latter instance, the Sun's superior splendour prevented the whole from being visible, which was not the case on the morning of the 30th of Sept. last, when Mercury, Jupiter, Venus, and Mars, were seen near the prime vertical, within the space of 20°, and near, and on the meridian, the Moon, Saturn, and the comet.

Celestial Phenomena for January 1826.

20th day, 0h 11m, the Sun enters Aquarius, according to the fixed and intellectual Zodiac, though his true place in the Heavens on that day, is in the head of Capricornus, the equinoctial points having receded towards the west, 1 sign, 5° 13' 45" since the time that Aries commenced the celestial year. Thus, Pisces now occupies the place of Aries; Aquarius of Pisces; Capricornus of Aquarius; and a similar transposition with the other signs successively.

Moon's Phases and Conjunctions.

☾ Last Quarter	1 ^d 0 ^h 21 ^m
● New Moon	7 21 39
☾ First Quarter	15 16 38
☾ Full Moon	23 12 2
☾ Last quarter	30 8 9

The Moon will be in conjunction with Mars, 1st day, 20^h 45^m, and again with the same planet, 30th day, 1^h 15^m; also with Venus, 6th day, 17^h 30^m, and with Mercury 2^h 15^m afterwards; Saturn, 10th day, 20^h 30^m; Jupiter, 26th day, 8^h.

Mercury, 1st day, rises 7^h. 40m. culminates 23h. 44m.
13 - 6 16 - 22 25
25 - 6 15 - 22 17

11th day, stationary; 22nd day, greatest elongation, and visible in the morning for a short time before sun-rising, in Sagittarius; 30th day, descending node.

Venus, 1st day, rises 6h. 54m. culminates 22h. 50m.
13 - 7 9 - 23 3
25 - 7 16 - 23 19

This planet is now approaching the Sun, and at the close of the month will be only 9° 21' distant from him. Its disc appears now under its smallest angle of 10", the greatest being 59", which will explain its variable brilliancy, and that it is not at its maximum when most of its disc is seen, but when exhibiting the form of a crescent, consequently in the inferior part of its orbit, and nearest the Earth; 22nd day, in conjunction with Uranus.

Mars, 1st day, rises 1h. 11m. culminates 18h. 37m.
13 - 0 54 - 18 8
25 - 0 34 - 17 38

1st day, 3deg. north of Spica Virginis; 23rd day, 6h. 45m. in quadrature.

Ceres, (one of the asteroids,) 10th day, culminates 21^h 33^m at an altitude of 20° above the horizon; it will be difficult to detect this minute body but by repeated observations, owing to the number of stars among which it is at present situated, being in that part of the Via Lactea nearest to Scorpio.

Jupiter, 1st day, rises 9h. 35m. culminates 16h. 15m.
13 - 8 41 - 15 22
25 - 7 45 - 14 28

1st day, stationary, and forming a triangle with Regulus and Denebola in Leo.

Eclipses of the first Satellite that will be visible.

	hrs. min. sec.
2nd day - - - - -	16 49 50
4th - - - - -	11 18 7
9th - - - - -	18 43 8
11th - - - - -	13 11 27
18th - - - - -	15 4 49
20th - - - - -	9 33 11
25th - - - - -	16 58 13
27th - - - - -	11 26 37

Saturn, 1st day, rises 3h. 18m. culminates 10h. 15m.
13th - 1 13 - 9 19
25th - 0 21 - 8 26

This planet still continues in Taurus 11° east of Aldebaran, and at the vertex of a triangle formed with Betelgeux, and Bellatrix in Orion. The telescopic view of Saturn is at this time singularly beautiful.

Uranus culminates 1st day - 0h. 38m.
11th - 23 53
21st - 23 13

10th day, 5h. in conjunction with the Sun in Sagittarius.

Appearance of the Heavens on the first day, at 8 o'clock in the evening.—Each star

"Is a majestic Sun,—like ours, the soul And centre of revolving worlds."

Cassiopeia, W N W $\frac{1}{2}$ N of the Zenith; the brightest star. Schedir, 68° altitude. Vega in Lyra, N W $\frac{1}{2}$ N. 11° above the horizon. Perseus, in the Zenith. Ursa Major, rising in the N.E. Andromeda, W by S; the brightest star, having 50° altitude. Cygnus, N W by W. Arcturus, 30° altitude. Procyon in Canis minor, E by S 16°; and Sirius in Canis major, S E 6° altitude. Orion, S E by S. Betelgeux, 35°; and Rigel, 24° altitude.

The direction of the Zodiac is from ENE to the WSW points of the horizon. Leo is rising in the east. Cancer, E by N 15° altitude. Gemini, due east; Pollux, 35°; and Castor, 38° altitude. Taurus, S E by S. Aldebaran, 40°; and Pleiades, 60° altitude. Aries, is on the meridian, 60° altitude. Pisces, S.W.; and Aquarius, setting WSW.

The commencement of a year is alike favourable to a commencement or a renewal of astronomical studies. The science presents powerful claims to the attention of the classical scholar, as well as to the student of nature, as he beholds and traces the laws of those luminaries of Heaven, of which Homer, Hesiod, and Virgil sang, and which, after the lapse of thousands of years, are still presenting the same interesting spectacle that arrested the attention of the early ages of the world.

The year 1826 is rich in celestial phenomena, which shall in due course be announced, under the most interesting and scientific form.

LITERARY AND LEARNED.

OXFORD, Dec. 24.—On Saturday, the 17th instant, the last day of term, the following degrees were conferred:

Doctor in Divinity.—Rev. J.W. Niblock, St. Edm. hall.
Doctor in Civil Law.—Rev. T. L. Garsham, Linc. coll.
Masters of Arts.—J. Wright, Brasenose college, grand compounder; Rev. S. W. Cornish, Fellow of Exeter college; W. de Capell Brooke, Brasenose college; and Rev. S. Sanderson, Pembroke college.

Bachelors of Arts.—J. N. Palmer, St. John's college, grand compounder; T. Morris, Magdalen hall; T. Sale, Demy of Magdalen college; R. Pilkington, Exeter college; W. Palmer, St. Mary hall; W. L. Nichols, Queen's college; E. W. Hood, Wadham college; G. A. Smyth, and T. Riddell, Edmund hall; J. Parry, Craven Scholar, and C. Morrell, Brasenose college; J. D. Ness, Lord Crew's Exhibitioner, Lincoln college; G. W. Brooks, Christ church; E. Jones, Jesus college; G. Morris, Scholar of C. C. college; and J. Hutchinson, St. John's.

FINE ARTS.

Fresco-Paintings by PAUL VERONESE.

We devote this paper with pleasure to an account of a collection of Paintings, which have recently been brought to England; and which, in our judgment, make an epoch in the Fine Arts, unequalled since the importation of Raffaele's Cartoons. We allude to a series of grand *fresco-paintings* by the celebrated Paolo Veronese.

But how, exclaims the amateur, could *fresco-paintings* be transferred from Verona to London? have the walls of churches or the roofs of palaces been moved in bulk; or by what new Aladdin's Lamp has this miracle been accomplished? Our Literary Gazette has frequently mentioned and described a curious method which had been discovered within the last ten years, of taking the works of art, perfectly, from the plaster on which they were originally executed, and spreading them, *in esse*, on canvas. Happily this invention has been employed in the present instance; and seems, indeed, to have been matured just in time to save these precious relics.

Philip Balbi, a Venetian nobleman, was in 1817* presented by the Academy of Venice with a gold medal, as a reward for having preserved from destruction several pictures by P. Veronese, which were painted in *fresco* on the wall of the palace of La Soranzo. This palace belonged to a nobleman of the name of Morosini, and was situated near Castelfranco, in the territory of Treviso. The mandate had gone forth to demolish it; and but for a fortunate accident, these superb productions would in a few weeks have been a mass of dust and rubbish. But the method practised by Count Balbi was resorted to; the owner of the palace sold the surface of its walls for the experiment before they were pulled down, and, except a few of the least valuable pictures upon which it was first tried, (and with which it did not properly succeed,) the whole number were saved.

Continuing our historical narrative, we should state that an artist well known to the British school of Engraving, not only as the associate of the exquisite Bartolozzi, but as the engraver, himself, of many admired works, Mr. Vendramini, became acquainted with the facts we have just related, when travelling in Italy about two years ago. Struck with the beauty and magnificence of the pictures, he conceived the design of procuring them to enrich the Fine Arts of the country of his adoption. He accordingly purchased them from those whose property they had become; and, a few months ago, the principal works and best part of the whole were landed at the Custom-house of London. And here we stop to record a circumstance which reflects credit on our official authorities, for their following the example of their royal Master, the King, in promoting the best interests of the Arts. *Frescoes* were novelties among Custom-house entries; and the clerks and commissioners were at a loss to determine whether they should be charged with the high duties of oil painting, or the moderate rate as drawings. In value they unquestionably held rank with the former class; in character, they belonged to the latter. A memorial was presented to the Lords of the Treasury, setting forth the particulars of the transaction, and pointing out the inestimable worth of such importations, as national wealth and models of art for the British school; and their Lordships feeling all the force of the appeal, immediately ordered them to be passed, on payment of the lowest possible tax.

On their arrival, we were kindly permitted to examine them in the condition in which they

* As stated and described in Literary Gazette of early subsequent dates.

were taken from the original walls. The various pieces were merely canvases, on one side of which we observed a thin coat of plaster (of about the thickness of a crown piece); and on holding up the substance to the light, we saw that there were figures, designs, &c. on the face towards the canvas. In this way *frescoes* are removed, and in this state these were brought hither. The canvas is spread upon the painting, stretched carefully, and secured; and the plaster is then gently detached from the building, and adheres without a crack to the new medium, on which it may be rolled up exactly like an oil picture. When it is desired to restore it to its first appearance, a second canvas is spread and stretched, &c. on the plaster back; and the first canvas is readily stripped off the front, by simply applying warm water to it: and the picture is seen as in its original state, only transferred from the wall to the canvas.*

Having housed his valuable charge, Mr. Vendramini proceeded to perform the latter and essential part of this process, and has now in his possession, and in excellent order, Twenty-two of these superb paintings of the palace of Soranzo. They are as follows:

1. A picture representing the Coat-of-Arms of the Family of Morosini; ornamented with two female figures of the size of life. 7ft. by 6ft. 2in.
2. Two Figures reclining on festoons of French, &c. 9ft. 2in. by 8ft. 11in.
3. Similar, 2ft. 8in. by 9ft. 7in. The flesh in this glorious performance is equal to any thing of Titian. Never was the naked female form more fairly coloured.
- 4 and 5. Boys playing between balustrades. 2ft. 7in. by 1ft. 11in.
6. A magnificent Mythological subject, with two Figures. 6ft. 2in. by 4ft. 7in.
7. Another of the same class, but 8ft. 8in. by 6ft. 5in.
8. Jupiter and Ganymede. 7ft. 3in. by 4ft. 7in. This delightful composition was painted for a ceiling, and is one of the most beautiful and graceful conceptions that can be imagined. The Eagle, Ganymede, and Cupid, are ascending in an admirable group: the talons of the imperial bird grasp and sustain, but do not injure the boy; and, in short, the whole is a splendid ancient gem, on a large scale and in an exquisite style.
9. Cupid carrying Apollo's Lyre. 6ft. 7in. by 4ft. 5in. A companion to the foregoing, but not an equal.
10. Darius's Family before Alexander. 7ft. 10in. by 7ft. 2in. A remarkable composition; very harmonious in colouring, and in the highest state of preservation.
11. Two of the Elements. 8ft. 7in. by 7ft. 9in.
12. Allegorical Figures of Arts and Sciences.
13. The same, representing Painting, Vocal and Instrumental Music. 9ft. 5in. by 9ft. 5in.
14. These last two are glorious compositions; the drawing masterly, the colouring most brilliant. They belong to the grandest style of art, and have a striking resemblance to the compositions of Michael Angelo.
14. Astronomy, History, and Sculpture, of the same size, and in the same cast.
- 15, 16, 17, 18. Chiaro Scuro pictures, to imitate Statues—Time, Mercury, &c. 7ft. 7in. by 4ft. 8in.
- 19, 20. Busts, in imitation of Bronze. 4ft. by 3ft. 4in.**
21. Is a small triangular picture, which Mr. Vendramini has very judiciously preserved in its original state, as taken from the wall; in order to show the process by which these noble pictures have been removed and preserved. If not the most beautiful or striking, it is not the least curious portion of this unique collection;—of which, having given a catalogue, rather than an amateur description, we trust we shall be excused for adding a few farther observations connected with the subject.

Paul Veronese, about the middle of the 16th century, rose to great distinction. He early attached himself to the manner of Titian, (of which these pictures afford ample proof,) and though not always, sometimes displayed true genius in his treatment of the *chiaro-oscuro*. That he has never occupied the station to which he is entitled, in England, may fairly be ascribed to the fact, that no untravelling Englishman could

* We have endeavoured to explain this process clearly, as it is a remarkable one, and may produce most important results in the preservation of works of art, and the future cultivation of art generally; and therefore we hope to be pardoned the inaccuracy or prolixity of our style.

† One piece or more of a similar kind, are on their way to England.

‡ Of these subjects also, more are on their way hither.

§ Others of these are coining.

¶ The presentation of Darius's Family to Alexander, is mentioned in some old writers as being also painted by P. Veronese, in the *Pisani* Palace; and one of his best works.

** Number of similar busts are on their route.

appreciate his talents; for they shone in his great works, while in his smaller productions, (such as may be seen in some of our galleries,) he could only exhibit his skill in design and colouring, without the splendour of invention and imagination, which belong to his *chef d'œuvre*. Now, the lovers of the arts in this country will be able to see what he was. The powers and fertility of his mind; the wonderful *creativity* of his execution (for many of these pictures seem more like a supernatural creation than a human labour); the gracefulness of some, and the dignity of others of his characters; the truth of the natural, and the grandeur of the allegorical figures; the union and harmony which prevails in all; and even the inferior excellence of architecture, landscape, fruit,* flowers, &c. &c. are so extraordinary, that they fill the soul of the spectator with sublime emotions. Art can hardly furnish so great a treat: we have experienced, no such sensation since we first saw the Apollo Belvidere.

We do not mean to say that in these works there are not many inferior parts, and many of the faults which have been ascribed by the best critics to this master. But they are lost sight of in his merits.

What these merits were, we have partially enumerated. Mr. Bryan, in his Dictionary, alludes to the opinion broached by M. de Piles, that Paul Veronese was not only little conversant with the antique, but that when he succeeded in the *chiaro-scuro*, it was rather accidental than the result of his cultivation of sound principles in this leading branch of the art; and he remarks, most truly, upon this hasty criticism: "If it be so, he must have been unusually fortunate in his chances, as these successful accidents have happened to him so generally, that they may reasonably be attributed to his perfect knowledge of breadth, and his judicious management of his masses of light and shadow." How just these observations are, will be confirmed by one glance at the treasures in Mr. Vendramini's possession. But Mr. Bryan further refers us for the characteristics of the successful rival of Tintoretto, and the painter who, by Titian's verdict, carried away the laurels from all his contemporary competitors, (for painting the palace of the Conservators at Venice,) to the old Italian author Ridolfi, whom he praises for his accurate and intelligent history of the Venetian school. Having these *frescoes* before us, and having undertaken to give an account of them to our readers, we thought it right (thus directed) to turn to the writer in question.

In his life, "de Paolo Cagliari, Veronese," we find the following, which we have translated, as throwing a satisfactory light on our subject (Parte I. p. 288):

"His genius having obtained the applause of the city (Venice), he had many paintings to execute in oil; and at the request of the nobility he resumed his paintings in *fresco*, and accordingly went to the palace of Soranzo, near Castel Fraco: in the front of the palace he painted pillars, landscapes, the seasons, and children with fruit in their hands. In crescents ("mezzelune"), Mars, Venus, Jupiter, Juno, Mercury, Pallas, with other deities, in the dome; children, in the divisions; and at the top, over the balustrades, he placed two in a sitting posture—one of these holds a coat and cap of ancient costume, and it is said that here Paolo painted himself in the act of reading. There are likewise two dogs painted to the very life. On the ceiling of the saloon, he executed the heavens with the deities,

* It was his early talent for painting fruit, Ridolfi tells us, which first brought him into notice.

† Le Maraviglie dell' arte, ouero le Vite de gl' illustri Pittori Veneti, e dello stato. Dal Cavalier Carlo Ridolfi. In Venetia, 1648.

and on the turn of the dome, figures; on the walls, history, sacrifices, surrounded by women, in chiaro-scuri, as likewise over the doors. In one of the rooms is a tribune, beautifully executed with vines and birds, and in the arches are heads to imitate bronze. On the sides are Alexander, cutting the gordian knot, and the family of Darius before the same Alexander, who orders them to be treated as queens. In another are the Virtues, finely coloured, and in the divisions, figures in chiaro-scuri. These (i. e. the frescos over the palace of Soranza) are said to be some of Paul's best works."

This is a very clear description of these, and we have only to say, that if inferior parts of them have been executed by pupils under the eye of the master, such are the only parts that can be doubted; for the whole compositions display so powerful and intrinsic evidence of the fire of Paul Veronese, his exuberant imagination, and his splendid execution, that to see them is to be convinced of their pure originality and extraordinary rank, among the highest productions of art. They raise him far above any station to which his works in oil, even that great picture which forms so striking a feature in the British Institution, have placed him in the esteem of Great Britain. Instead of being thought the artist principally distinguished for ornaments, draperies, imitating the glitter of the jeweller, and the rich products of the loom, he will be seen to possess, in a boundless degree, the most elevated qualities of the Art; drawing, composition, simplicity, grace, imagination, grandeur, sentiment, character, and expression. Some of these frescos need not fear a comparison with Michael Angelo or Annibal Carracci on such points.

We have now very little more to add. The skill and decision requisite in fresco-painting gave the severe M. Angelo occasion to say, that "oil painting was fit only for learners;" and yet it is curious to perceive, in some of these, how the master has corrected his outline, and rounded forms, and altered parts, as might readily have been done in the oil without being subject to notice, but which Time has made visible in the quick-drying fresco.

In conclusion we repeat our opinion, that since the Cartoons were imported, there has been nothing of equal importance to the arts of Great Britain, than the preservation and introduction of these works: they are in themselves a noble school of art, and may be studied with advantage in their endless varieties for ever.

ORIGINAL POETRY.

SONG.

THERE'S a shade upon that fountain;
It will not linger there;
But the cloud now resting on it
Will leave it yet more fair.
Not thus the shade may pass
That is upon thy heart,
There is no sun in earthly skies
Can bid its gloom depart;
For falsehood's stain is on it,
And cruelty and guile—
And these are stains that never pass,
And shades that never smile. L. E. L.

THE DEATH OF OTHO.

We are not fighting for Italy, with Hannibal, or Persius, or the Cimbrians: our dispute is with the Romans; and whatever party prevails, whether we conquer or are conquered, our country must suffer. Under the victor's joy she bleeds.—*Last words of Otho.*

The armed hosts have met,
There is cry of victory won;
The battle brand to the hilt is red
With the blood of sire and son:

With the famed and noble dead
Reeks that accursed plain;
Brother by brother's hand borne down!
Kinsmen by kinsmen slain!
Thine altars, Rome, are dark
With the stain which never dies;
Though twice ten thousand hecatombs
Were offered to thy skies.

I weep—but years of woe
May not veil this infamy;—
I stand by thy polluted shrine,
And I am here to die.

For me—this field was fought,
For me—the sword flashed high,
And Rome was bath'd in her own blood:
This yet is left—to die!

Welcome, destroying Death!
Welcome, thou grave—my home!
I die as erst the patriot died—
I die for thee, O! Rome.

Thus Otho spoke:—then rushed
On the bright sword he bore;
The soul from its proud shrine hath fled—
Death's agony is o'er!

Manchester.

C. S.—N.

CHRISTMAS HYMN.

Thou' I sleep, my God awaketh;
Still his guard is over me;
And tho' all earthly hope forsaketh,
Still his peace shall dwell with me.
Thou' in my heart, 'tis past the telling,
The pangs, the anguish, I assay;
Yet, even there, his image dwelling,
Flings bright radiance on my way.
Hopes, from nothing earthly born,
'Midst tears and sorrow beam delight;
So on earth's Orient side 'tis morn,
While deep its West is sunk in night.

SKETCHES OF SOCIETY.

SIGHTS IN LONDON.

"SUPERB anatomical Venus, in wax, unequalled in England!" so says the placard, (pronounce it blackguard, if you wish to do it properly;) and we are free to state, not only that it is unequalled in England, but that such trumpery and abominable stuff would neither be manufactured nor endured in this country. Under the pretence of imparting anatomical knowledge, this filthy French figure, the property of one Monsieur Esnaut, is exhibited. It is a large disgusting Doll, the alvus of which being taken off like a pot-lid, shows the internal parts, heart, liver, lungs, kidneys, &c. as remotely from anatomical precision or utility as any of the sixpenny wooden dolls which you may buy at Bartholomew Fair. A Monsieur Charon Dufile (or some soi-disant physician of such-like name at Amiens) is asserted, in the exhibitor's puffs, to vouch for the construction of this Venus, and for its being well calculated to aid a course of descriptive anatomy; which, if a true certificate, only proves the Doctor an A double S; for the fact is, the thing is a silly imposture, and as indecent as it is wretched.

DRAMA.

DRURY-LANE.

ON Monday evening, after the performance of *The Merchant of Venice*, in which the friendship of Antonio and the ferocity of Shylock were as little regarded by the "gods" as the execution of poor George Barnwell used to be in former days, a new Pantomime was produced, called *Harlequin Jack of All Trades*. We have witnessed so many failures at this House in this particular species of entertainment, that we gave up all expectation of any thing like a successful

issue; and it is therefore the more gratifying to acknowledge, that in the present instance we were most agreeably mistaken. The introductory part (for our juvenile friends know well that a Pantomime consists of two parts) is of a truly comic description. It relates to the amatory pursuits of a pack of cards, and particularly displays the rivalry of the *King* and the *Knave of Hearts*, who are both suitors for the fair hand of the widowed and dingy *Queen of Clubs*. After three or four adventures of very whimsical and ingenious construction, the accustomed changes are brought about, and then commences the regular, or rather irregular business of the piece. In this portion of the entertainment, and indeed throughout the whole, the first thing we are tempted to praise is the scenery. Roberts and Stanfield have really wonder-working pencils, and pencils which we should imagine to be guided by something like the "perpetual motion," as we are at a loss to conceive how so much canvass can be so thoroughly, so beautifully, and so minutely covered by the common process of manual employment. Of the works of the former, we were particularly struck with the sober colouring of the "Enchanted Wood," the correctness of the representation of "Fish-street Hill," and the brilliant display of architecture and perspective in the scene on the "Road to Dover." "Regent Street," by the same artist, is also well done, but it does not give us a competent idea of the breadth and magnificence of the original. Amongst the scenes painted by the latter, the "Exterior of Club Castle, by Moonlight," and the romantic view from the same place, are entitled to great commendation: but the "Naumetabolia," as some coxcomb belonging to the theatre has thought proper to name it, surpasses, if possible, every thing which Stanfield has previously done in this way, and is alone worth the whole price of admission. The tricks and transformations also, in the greater part at least, are cleverly contrived. Those which excited most applause, were the "Three Odd Tricks," in which a common-sized house is first of all changed into a Brobdinagian, and then into a Lilliputian residence, and the waiting-woman enlarged and diminished in the like proportion. Of all the performers we cannot speak in terms of much praise. The *Harlequin* is but a clumsy fellow, and the *Clown* a very dull one; but the *Pantaloons*, by his own misplaced activity, makes up for some of this deficiency, and Miss Barnett is a pretty and an agile *Columbine*. In the "Gymnasium" there is some good juggling, by Robert and his Wife, and some terrific swinging on the slack-rope, by Il Diavolo Antonio. The music, by T. Cooke, is well and appropriately chosen. The whole, indeed, has been industriously and carefully got up; and if Mr. Howell would take a few lessons in dancing, and Mr. Southby learn a little grimace, we shall not be surprised to find that it would quickly replenish the exhausted treasury.

COVENT GARDEN.

HERE also, as at the other theatre, the vices of the *London Apprentice* being thought too coarse for the improved habits of the present generation of "mechanics," the wares of *Isabella* were substituted in their room; after which, the new pantomime of *Harlequin and the Magic Rose*, was performed for the first time. From the bills, we were given to understand that it had been "some months" in preparation; from the performance we should judge this to be a misrepresentation; as, when compared with former pantomimes, from the same hand, it must be considered as a decided failure. The introductory story is well known. It is the fairy tale of the "Beauty

and the Beast;" but it is not particularly well told, nor the "whys" and the "wherefores" clearly to be understood. As soon as the harlequinade begins, we are treated with an "aerial voyage," which is very badly and clumsily contrived. The *Pantalone* and *Clown* are drawn up to the top of the stage, and left in the dark quite stationary, whilst three or four scenes are exhibited in succession, neither very well painted nor very ingeniously worked. A similar thing was done much better in every way, two years ago, and the present attempt was in consequence but coldly regarded. Of the other scenes, those which were most liked, were "The Dark Wood and Enchanted Palace," "The Villa and Orange Grove," and "Covent Garden Market at Night;" but neither the Grieves nor the Pughs have this year improved upon or even equalled what they had done before. The remark we have already made respecting the "Panoramic Voyage," will apply to the generality of the changes—they have no novelty whatever. What the gods thought the best of the bustling scenes was that of "Covent Garden Market;" and the best change was that of the "Living Skeleton" into the semblance of a certain portly alderman, by the administration of large doses of turtle soup. The process of making the soup was droll enough, and the transmutation well done; although at the same time we see no reason why it should be made conducive to the ridicule of a very worthy and most excellent individual. Personalities may be spared as well in pantomimes as elsewhere. Throughout the progress of the piece, there was much occasional disapprobation. Indeed, it is almost miraculous how, in such a pantomime company, (for never was there a better got together—clever machinists; and a superintendent who has shown much talent in this line,) so little should have been done. A new posture master, a Mr. Parsloe, was introduced, who attempts to rival Mazurier. He is certainly clever, but, like all our English jumpers, he wants the ease and readiness of the Frenchman. After a few nights, *Harlequin* and the *Magic Rose* may probably assume a better shape, but we much doubt its final or complete success.

POLITICS.

THE accession of Constantine to the throne of all the Russians, is the only news of the past week.

VARIETIES.

Comet.—The newspapers give a description of an extraordinary Comet which has appeared in the Southern hemisphere. The accounts of this phenomenon are brought by the *Espiegle*, from the Mauritius, and they say that the Comet is the largest that has appeared since 1682 or 1759. It became visible in the latter part of September, when it was at the elevation of about 16° or 18°; bright, but without any remarkable coma: but it speedily became very luminous, and as it approached the earth, shook "its fiery tresses far and wide." At Surion's Bay, Cape of Good Hope, (state our authorities,) Oct. 14th, at 15 hours 30 min. Mr. Newman, Master of the *Espiegle*, obtained an observation, and took its distance from the considerable stars nearest it.—*Fomalhaut* 26. 17. 40 comet E. of star, and *Archenar* 23. 50. 40 comet N. of star. At this time the tail extended 7° from the nucleus. On the 12th Nov. at seven p. m. in lat. 6° 32' N. and long. 19° 32' W. the distance from *Fomalhaut* was 25° 00' comet W. of star, and from *Archenar* 45° 37' comet N. of star; the tail extending 15°. The nucleus itself was seen by the naked eye, and its diameter was apparently much greater than that of Jupiter. The tail

had a small curvature, and the Comet now seemed receding from the Earth.

Poisons.—A Toxicological Chart, on two large sheets of paper, by W. Stowe, surgeon, has just been published by J. Anderson.—In four columns are exhibited, first, a particular poison, by name; second, the symptoms which follow its being taken; third, the best treatment for saving the life of the person; and fourth, the tests by which its nature may be ascertained. There is also other useful information and advice exhibited in this performance, which may enable the uninformed to alleviate much distress, and even save the lives of fellow-creatures.

"Index" assures us, that Mr. DeGeorge, in reviewing Southey's Tale of Paraguay, commended the poet for what he wrote about the small and cow pokes; and also that he was perfectly well acquainted with Dr. Southey's degree not being medical, but LL.D. Of course the little paragraph on the subject in our last Gazette, was in error on these points.

The best Spectacles!—A Physician at Warsaw pretends to have found out that spectacles set in loadstone-iron, cure head-aches and strengthen the eyes. They only require, he says, to be tried, to have their effects felt; but they must be kept in a box or vase filled with iron filings!

Epitaph for an old Friend, Jeremiah Bentham.

As Moses, Solon, or Lycurgus wise,
Here the law-maker JEREMIAH lies,
Beneath this mossy stone;
Who, though he, ere this life was o'er,
Made constitutions by the score,
Could not repair his own.

GALEN.

Lines on the Monument of a Bachelor and Man of Fashion.

Within the cold and clammy ground
Unheeded sleeps his mouldering clay;
In pleasure's haunts his kin are found,
With cheerful mien, in sad array.

His mistress dries her tears, and all
Who urged his riots, thronged his board,
Or formed his train, or served his call,
Have sought another lord.

His wealth has passed to other hands,
His rich gear other mansions grace;
The stranger holds his goodly lands,
And revels in his dwelling-place.

Forgot by most—bemoaned by none,
No other trace from many a year
Of life, except this stately stone,
Which tell us—dust lies here. W.

LITERARY NOVELTIES.

Our readers cannot have forgotten Mr. Ellis's admirable collection of Original Letters, upon which we dwell so largely at the time of their publication: it is with the anticipation of great instruction and pleasure we announce that a Second Series of this delightful historical work is in the press.

It is reported that Dr. Lyall will speedily publish *Memoirs of the Life and Reign of the late Emperor of Russia, Alexander I.*; a work which will also contain a *Sketch of the Life of the reigning Autocrat, Constantine*. A series of Plates is about to be published, entitled *The Union Shakespeare*, and illustrative of his Plays. Sir John Byrley announces as preparing for the press, *The Life and Times of Napoleon*. It is expected to make three volumes quarto, and promises, from the author's long residence in Paris, and acquaintance with many of the leading characters of the time, to possess much new information.

The Literary Lounger, in Monthly Numbers, and dedicated to light and amusing literature, by a society of young writers, is announced for the beginning of the year. *Buonaparte*—A Political and Military Life of Napoleon is publishing in Numbers in Paris, written by M. Arnault, the author of *Germanicus*; and embellished with Plates. The last Number contains a narrative of the taking of Breslaw, the occupation of Warsaw, the Battle of Snyau, &c.

A new historical Novel is nearly ready for publication entitled *Henry the Fourth*, intended as a specimen of Shakespeare's Plays; and exhibiting, in imitation of the Waverley Novels, the manners and customs of the age in which each drama's plot is laid.

LIST OF WORKS PUBLISHED SINCE OUR LAST.

Beauties of Claude Lorraine, 4to. Colombar, 17. 16s. bds.
—Gems of Art, Vol. 1. 4to. Colombar, 67. 6s. bds.—Hunt's Hints on Architecture, 4to. 15s.; India Proofs, 17. 1s. bds.
—Scott's Lay of the Last Minstrel, foolscap 8vo. 8s. bds.
—Klopstock's Messiah in Verse, 8vo. 10s. 6d. bds.—*Soanes' History of the Reformation*, 2 vols. 8vo. 17. 10s. bds.—Boone's Book of Churches and Seats, 8vo. 14s. bds.—Holden on the Christian Sabbath, 8vo. 12s. bds.—Theology of the Peritans, 18mo. 3s. 6d. bds.—Jamieson's Knight of the Dove, 4s. half-bound.—Select Fables of Esop in Verse, 12mo. 6s. half bound.—Young's Xenophon's Memorabilia, Greek and Latin, with Notes, 8vo. 8s. bds.—Ditto Greek, with Notes and Index, 8vo. 8s. bds.—Doering's Horace, 8vo. 15s. bds.—Platonis Republica, 8vo. 15s. bds.

METEOROLOGICAL TABLE.

December.	Thermometer.	Barometer.
Thursday 15	From 33 to 42	29.45 to 29.66
Friday 16	37 — 52	29.60 — 29.60
Saturday 17	49 — 53	29.57 — 29.57
Sunday 18	35 — 52	29.50 — 29.50
Monday 19	50 — 40	29.35 — 29.30
Tuesday 20	36 — 49	29.40 — stat.
Wednesday 21	42 — 52	29.37 — 29.38

Wind S.S.W. and S.E. Generally cloudy; frequent rain; remarkably mild for the season. Rain fallen .65 of an inch.

December.	Thermometer.	Barometer.
Thursday 22	49 to 43	29.40 to 29.60
Friday 23	35 — 47	29.77 — stat.
Saturday 24	31 — 40	29.40 — 30.00
Sunday 25	33 — 52	29.70 — stat.
Monday 26	34 — 48	29.84 — 29.70
Tuesday 27	55 — 38	29.57 — 29.77
Wednesday 28	29 — 39	29.60 — 29.58

Wind West and S.W. till the 27th; since N.W. Generally clear after the 24th, and more seasonable weather. A sufficient quantity of snow to cover the ground, fell for the first time this season on the morning of the 28th.—Rain fallen .325 of an inch.

The small quantity of rain which fell on the afternoon of the 26th is not here noticed, owing to the sudden and sharp frost of the night following, which froze the water in the Plumivimeter; it may, however, be fairly estimated at about .025 of an inch.

Edmonton. C. H. ADAMS.
Latitude 51d. 37m. 32s. N.
Longitude 3. 31. W. of Greenwich.

TO CORRESPONDENTS.

WE have always to offer some apology for our last Number of the year: the necessary Title-page, and the length of the Index, (imperfect as we are obliged to make it, in comparison with the many and miscellaneous contents of our annual volume,) is our excuse. We will try, however, to give amendments in our next Number; and compensation in all that follow, for which we have good provision in store.

We shall also endeavour to bring up our lee-way in the Advertising and Musical departments. In the former, we have to advise that we shall be guided strictly by the order of priority, so that, according to the old proverb, those who come first shall be first served.

As we this week lose one-fourth of our fair proportions, though we sacrifice much, (and what noble family in the kingdom has not, for a Title?) we trust our most exigent Correspondents will be inclined to excuse neglect.

To Philos, "on the New Year," we would say that the new year is an extremely old subject.

* * * The project suggested by several of our esteemed Subscribers, for republishing the first two or three Volumes of the Literary Gazette, so as to enable as many of their largely increased number as desire it to make up complete sets from the beginning, is under estimate and consideration. It is probable we shall speedily issue a prospectus on the subject; and in the mean time we earnestly request the preservers of the later Volumes (say of the last four or five years) to lose no time in supplying themselves with such odd Numbers as may have been destroyed or lost. We have reprinted, at very considerable cost, to meet this contingency, but so greatly has our circulation increased, that it is quite impossible to keep up any stock to answer it; and therefore we trust our suggestion will not be unattended to by those friends who are really desirous of having the Literary Gazette entire.

Already encouraged to augment our impression largely with the first week of 1826, we must nevertheless again solicit new Subscribers to be as prompt as their convenience allows in giving their orders to their booksellers and newsmen.

LONDON: Printed for the Proprietors, and Published every Wednesday, by W. SCRIPPS, at the Literary Gazette Office, 38 (Exeter Change,) Strand; and 7, South Molton Street, Oxford Street; sold also by J. Chappell, 58, Royal Exchange; E. Hartnborough, 49, Mark Lane, Ludgate Hill; A. Black, Edinburgh; W. R. P. Paine, Glasgow; and C. G. Whiting, Dublin.

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